

# The American Missionary

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## HOME MISSIONS AS A PREVENTIVE

TENNYSON found "sermons in stones." It ill becomes editors of missionary periodicals to quarrel with great men and I do not, but personally, I prefer to look for homilies in little children, and I am rarely disappointed.

The last boy preacher to whom I listened lives in Salamanca, New York. While waiting for a railroad connection, as I sauntered across the bridge which spans the Allegheny river, I noticed a group of children approaching. Two of them arrested my attention. They were evidently of foreign parentage, one three years of age maybe, and the other not more than six. Swarthy of countenance, as clean as normal youngsters ought to be, sturdy and bonnie.

The younger child had discovered the river to be irresistibly interesting. Danger points always are. Even a three-year-old knows that the planking of a bridge, though eminently safe, cannot for a moment compete with the fascination of a wide, full-tided river at spring flood.

Well, if a three-year-old has discovered the glamour of the dangerous, certainly we grown-ups are not ignorant in these particulars.

The lure of mere personal or national prosperity, the temptation to make Sunday simply a play-day, the beguiling of a newcomer into believing that the American spirit is simply conformity to the styles and customs of the moment, the disregard of the church because spiritual returns appear in gray garments—do we grown-ups stand much of a chance if we plunge off the bridge into such currents?

Now comes the real point of the story. The older lad had sensed the longing for novelty in the action of the younger. Then came the climax. There was nothing unusual about it. The same thing might have occurred ten thousand times. But with a look which betokened comprehension of the entire situation, coupled with a fine brotherly regard, gently taking the other by the arm, and in a voice like a bell and with a smile in it, he said: "Don't get too near the edge," and maintaining his hold, he led his little brother away from danger.

Here, in this story, is one side of home missionary effort. More than 1,500 men and women, some in the city and some in the country, some confronted with the immigrant and others with the plainsman, sensing the modern situation, are saying in a variety of ways, "Don't get too near the edge." Home Missions is a preventive.

Now, there was a steel railing along the edge of the bridge. The little chap could not possibly have crawled under it, or wormed his way between the meshes, and probably could not have climbed over, but he was the brother of the older boy and therefore the latter was taking no chances. It is easy to think of the home missionary proposition as simply one of dollars and to conclude that probably the railing will avail for money is scarce. But if we once get the larger brother's sense of humanity, the rest will be easy.

—W. S. B.



# CONGREGATIONAL WORLD MOVEMENT

## THE APPORTIONMENT NOT A TAX

**T**HOSE who have attended the State Conferences and Association meetings this spring have encountered an occasional criticism of the Apportionment. This criticism is that the Apportionment is of the nature of a tax upon the churches, and if the churches fail to reach the amount apportioned to them, they are liable to be penalized in the estimation of the sister churches, and that the pastors of such churches as fail to reach their Apportionment are by that very fact brought into disrepute in the estimation of the missionary societies and of their brethren in the ministry who have been more successful in raising their Apportionments.

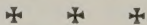
The idea of the Apportionment is not that of a tax but of a suggestion. The Apportionment to a state is made by the National Committee. Then the State Committee divides it among the several Associations, which in turn, through their committees allocate the amount to be sought from each church in the Association. Only in some such way is it possible to bring to the attention of the local church the share which it may have in the total amount to be raised for missionary and educational purposes. But to assume that this amount is demanded from a church, as would be the case if it were a tax, is far from the intent of all who have to do with the Apportionment plan. The Apportionment is a suggestion to the states, Associations and local churches concerning what they may do, not a tax which they are required to pay.



## THE COST OF SECURING NEW MONEY

**S**OME objection has been made to the cost of promoting the Emergency Fund last year, the \$5,000,000 Apportionment of this year and a permanent advance in our missionary giving.

Dr. Burton's "Parable of the Faithful Foreman," which was printed in the May issue of THE AMERICAN MISSIONARY, is worthy of a careful reading in this connection. There are three crops that have been promoted thus far through the outlay of the Congregational World Movement—the Emergency Fund, the Apportionment of 1921 and the permanent lifting of our giving to a higher level. Only one of these crops, together with the first fruits of the second, have as yet appeared, and it does not seem just to estimate the cost of promotion on the basis of what has actually been received thus far. In this connection it may be noted that a prominent business man said in the hearing of his associates at a recent meeting of the committee which had in charge the affairs of a prominent missionary society, that it costs 33% at the present time to secure new money for religious and charitable purposes.



## UNTOUCHED RESOURCES

**O**NE of the paragraphs in the Call to Prayer, issued under the auspices of the Commission on Missions in behalf of the American Board, reads as follows:

"Of the membership of our congregations in this day of world need, apparently only a minority devote any part of their income to the support of missions. Not a few



even of those who give in large amounts gage their contributions by comparison with the gifts of others rather than by the measure of God's gifts to them. Acknowledgment should clearly be made of the sacrificial spirit of the many whose gifts, whether large or small, reveal an adequate estimate of Stewardship, and in not a few instances necessitates serious self-sacrifice."

In confirmation of these statements, the pastor of a leading church which made an exceedingly generous response to the appeal for the Emergency Fund of last year, has declared that one of the significant facts which the canvass at that time revealed was the vast resources which were practically untouched by that appeal. Would that there were some power or method whereby the exceeding greatness and worthiness of the missionary causes could be brought to the attention of those who are able to give generously, and no doubt would do so if they only knew!



## CONVERTED BY THE INCOME TAX

**J**OHN DOE is a member of the Flatbush Congregational Church. Two months ago he sat down to make up his income tax report. John was reasonably successful in life. Despite the hard times, business had been going on fairly well, and while he groaned among his friends about the excessive taxes demanded by the Government, John nevertheless was compelled to report that his gross income for the year 1920 was well above \$8,000. When John had discovered this rather gratifying fact, he followed the example of several million other Americans by endeavoring to discover the items which could be deducted; and with the aid of his friends and advisers he achieved not a little success in this line.

The item "Contributions" was, however, one which he was compelled to answer by himself. With cheerful confidence he sat down to record the sum total of his charities and contributions to his church. All the year John had complained bitterly over the incessant demands on his pocketbook made by the merciless grafters engaged in organized charity. He knew that it was so, for it was a dollar here and a dollar there all the time; therefore, with entire confidence he proceeded to the business in hand.

A dollar a week for church had always seemed to him rather a munificent gift. It represented his contribution and that of his wife and children; a total of fifty-two dollars. His stated gift to missions was fifty cents a week, twenty-six dollars a year; total to organized religion, seventy-eight dollars. John sought eagerly for other evidences of his philanthropy toward the church. He put in his dues to the Men's League, two dollars; his wife's dues to the Women's League, one dollar; he was even zealous enough to remember that he gave his little boy two cents every Sunday to put in the contribution box. When it was all done, John Doe discovered that out of a gross income of approximately nine thousand dollars, all his family had contributed somewhat less than one hundred dollars to the work of the organized Kingdom of God through the church, for the service of the Lord who had given Himself for him.

When this discovery was made entirely clear to John Doe and the unworthiness of his attitude was revealed, John called his wife and, in solemn counsel together they decided that, whatever happened, the next year's income tax report should demonstrate by its figures the real love that they had for the Church of Christ.—*Meeting House News, Flatbush Church, Brooklyn, New York.*



## THE PASTORS' SECTION

### CHRISTIAN PREACHING AND MODERN PROBLEMS

*By Raymond Calkins, D.D., Cambridge, Mass.*

THE days in which we live offer unparalleled opportunities to the Christian preacher. Preaching always comes to the front, is given its finest chance for influence, is allowed to climb to the heights, when the external conditions of life are disappointing, bewildering and depressing. Such is the hour for which the Gospel was made, and in which the proclamation of the Gospel should be a joy and a spiritual triumph. Ministers of Christ's religion in these days should hear a trumpet call that summons them to their task, and the tone of their utterance should give out no uncertain sound. Men are suffering in these days from mental and moral depression. The glowing expectations of the war days have not been realized. There has been an immense decline of idealism in the past two years. The forces of reaction, of selfishness, of sinister self-interest are again in the saddle. A mood of pessimism and of cynicism has replaced that of hope and faith. Evidences of this are to be seen on every hand. The distinguished Senator who made the address at the Tercentenary celebration at Plymouth, did not hesitate to voice it in his melancholy oration. He reminded us that not only the law but the very possibility of progress had been shaken by the events immediately succeeding the war. "The inalienable companion of the spirit of progress—or the law of progress if there is one—is optimism, which is not a system of philosophy but a state of mind." And that state of mind has been disturbed to its very foundations. "I am convinced," writes a serious student of history, "that our present civilization is about to perish as all earlier civilizations perished. Men say that we will have a new civilization, better and grander than the past. But are they sure that the present is better than the past?" In America a book has appeared, edited by Brooks Adams, in which the conclusions of this representative American family on the subject of a possible victory of the American political experiment is expressed in the title, "The Degradation of the Democratic Dogma," and in the final verdict, that Democracy is headed for chaos. These opinions are reflected in the comments of many men and women.

Here then is a popular mood in which the preaching of religion ought to shine like a bright and burning light, and in which the proclamation of the everlasting Gospel should rise to its heights. The true preacher today will not linger on surface themes, nor will he make helpful deductions from "Current Events." Rather he will draw his inspirations from the deepest sources, and proclaim a faith that is rooted in the moral nature of God Himself. The Bible will be his inseparable companion, and the recovery of its message will be his most sacred task. He will make his own the triumphant mood of the New Testament prophets who did not hesitate, upon the guarantees of God, to prophesy salvation for the people of God at the very hour when the national hopes were falling into ruin. He will deepen his faith in the omnipotence of the will of God whose word will not return unto Him void. He will recover the New Testament mood, which was throughout one of unshakable serenity and confidence while the world itself was shaken as never before. And he will



place his confidence where the New Testament writers placed theirs, on the immovable foundation of the person and work of Jesus Christ.

Is there any question of the need of such preaching in our day? Is there any question of the truth of it? Is it not true that the Bible message alone contains the hope of this world's salvation, and will not Christian preachers be recreant to their commission and fall short of their duty, if they fail to utter it into the ears of this generation?

The Church today is fortunate in the foes it is making. It is an immense occasion for joy that the reactionary elements in modern life that are seeking to set back the hands of progress in industry and social relations have begun to take note of the influence of the Church and to rebuke it.

In the year 1850, a student at Yale College wrote to his father, my grandfather, that he was thinking of entering the ministry. His father wrote him a letter in reply, a part of which I quote:

"We upon whom these 'Ends of the earth are come' have a great destiny to fulfill. Within a generation the Human Mind has become unshackled and is fast becoming free, and freed. As it is, what has it not done? It has subdued the elements to its use, plays with the lightnings, overcomes the powers of nature, makes crooked places straight and rough places smooth. What then in this changed world is the office of the Christian ministry? Is it to lag behind in the race, teaching the dead dogmas of the theology of a past age, while men run wild in a wilderness of new discoveries, and fall into practical atheism, or rather, keeping itself up to the line of mental progress is it not to shew to men that wonderful as these things are, the Bible has foretold them all, thus leading men while acquiring a greater knowledge of the Mysteries of God, to a closer knowledge of the Deity Himself? Long as the Bible has been in the hands of mankind, it has hardly begun to be understood. As the teachings thereof in regard to Human Equality and rights were undiscovered for more than seventeen hundred years, so I think, as did John Robinson, yea I am verily persuaded, that God hath much more truth yet to break forth out of His Holy Word. It is like the darkened lantern, by which we are feeling our way heavenward, obscure indeed before us, but shedding its light behind and all around us.

"To see you a Christian minister, comprehending the wonderful movements of the human mind in these days, seeing therein the development of God's own Revelation, alive to the woes of the oppressed and downtrodden of our race, ever ready to help, aye to lead in all proper ways for their elevation to the rank of sons of God from which they have fallen, ready wisely to combat error in high places, or in low, penetrated with the belief that what God hath spoken of the future redemption and salvation of our race shall surely come to pass, and ready to stand in the front rank, to be a pioneer and guide to the minds of men, leading them towards truth—to be such a minister would be a fulfillment of my highest hopes.

"But to be a minister, comfortably settled over a comfortable people, with a nice comfortable church, a comfortable salary, with no ideas of what mankind are doing save what come through some comfortably conservative religious newspaper, that is not only behind the age but behind all ages, with no charities save those doled out through a few comfortably safe societies, that once a month take their 'collections by appointment,' with no thought save to get through the world with ease, without rapping the knuckles of anybody who happens to be rich or 'respectable'—rather than see you *such* a minister, I would have you a hewer of wood or a drawer of water."

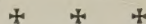
If every minister of Jesus Christ will rise today to such a conception of the ministry, we will indeed be workmen that need not be ashamed.

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The Attractoscope, Turnoscope, charts, photographs, literature, will tell National Council visitors the story of home missions. Give the Exhibit a chance at you.



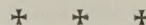
The complete Annual Report of the Society, a summary of which will be found elsewhere in this section, may be had upon application to the Publication Department of this Society.



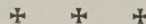
The Congregational Home Missionary Society felicitates West Coast Congregationalism on its honorable record in behalf of home missions, of which record this year's Council is a remembrance.



Rev. James M. Graham of Thorsby, Alabama; Rev. Frank E. Henry, general missionary in Montana; Rev. James F. Walker, formerly of Collbran, Colorado, have recently completed itineraries in Maine, Connecticut, Rhode Island, New York and New Jersey.



Superintendents of Church Schools please take note that July is another home missionary month, if you are enrolled under the Chart Plan. The material for this month features the Americanization side of the work. In this connection you will find the tabulation of the foreign-speaking work in this section helpful.



The following leaflets are ready for distribution and may be had free upon application to the Publication Department: "A Larger Parish in North Carolina," a revision of a leaflet by that name which has been in circulation for some time; "C. H. M. S. Versus H. C. L.;" "The New Spirit in Community Life," a service for students of community churches, by Oliver C. Huckel, D. D. Other new literature will be available early in September.



When Congregationalism and The Congregational Home Missionary Society is honored by having in Chaplain Axton the Chief of all Chaplains of the United States Army, with headquarters at Washington, we certainly ought to do what all the denominations have done for their chaplains stationed at the nation's capital, provide him with an automobile, that he may economize time. Who will have the honor of equipping Chaplain Axton with a Dodge car?



## DIARY OF A STUDENT LUMBER CAMP WORKER

*By Fred W. Hagan, Yale University, New Haven, Conn.*

JUNE 18. Arrived in Seattle today and reported at the Interchurch office in the Arcade Building. Here I met Mr. Tippet, Mr. Douglas and Mr. Cherrington. I 'phoned to Mr. Simpson, the sky pilot for lumbermen in this section, concerning the arrival of Mrs. Hagan and myself, and he promised to meet us tomorrow. We also met Rev. William S.

Beard, of The Congregational Home Missionary Society, who was on the Coast in the interests of the Pilgrim Annuity Fund. He advised us to go to Doty, where, he said, two Yale men owned the lumber camp and mill, and where there is a small Congregational church. Spent the remainder of the day visiting places of interest in Seattle. We went to several employment agencies and read the boards showing where

help was wanted. It seemed that work was scarce because many mills were shutting down for the summer. Many workers were standing in front of these agencies discussing conditions. The crowd was made up of many nationalities, but Swedes and Norwegians seemed to predominate. There were also many Greeks.

JUNE 19. We answered an ad which we found in the papers, but were too late to get the position. A visit to the Interchurch office about decided us to go to Doty, when a

chance remark set us on track of a place where Mrs. Hagan and I might both be employed. A man and wife were wanted to take charge of the new bunk houses at a certain lumber camp and do the bull cooking work. Mr. Simpson explained that a bull cook was expected to carry in the wood after splitting it, look after the groceries, and do other odd jobs about

the camp. We made up our minds to go.

JUNE 21. Took the 8:30 train for our new field of labor, and arrived at 12:35 p. m. The village is in the heart of the Cascade Mountains and has a population of three hundred people. There are about two hundred men working in surrounding logging camps, and a dozen or more forest rangers in the government employ make the little town their headquarters.

We reported to

the superintendent of the works and he told us that our wages would be a hundred and forty dollars a month and board for both. We spent the night at a hotel.

JUNE 22. Reported for work at eight o'clock. The superintendent turned us over to the bookkeeper and cook for instruction. Mrs. Hagan was told that there would be nothing for her to do until the men moved into the new bunk house, which would be about the Fourth of July. The former bull cook had been told



THE KITCHEN CREW





THE YOUNGER SET AT  
THE MILL—GOOD SCOUTS



ANXIOUSLY AWAITING  
THE DINNER HOUR



THE TIMEKEEPER

his services were to be dispensed with the night before, and he refused to tell me anything about the work. I learned from the bookkeeper that I was expected to split and carry in the wood for the cook house, empty the garbage barrel each morning, take care of groceries which came to the station by truck, see that the belongings of camps two and three were put on the donkey train going up to the woods, sweep the office building daily, assign beds to the men coming into camp, and clean out the bunk house. The superintendent seemed to think that the bull cook needed to be cheerful and optimistic at all times. The cook was a prince of a man and told us to eat with the kitchen crew. During the day we fixed up a room in the new bunk house for ourselves. The building was modern and comfortable, one of its good features being a large reading room. The men informed us that the new building had come about through the agitation of the "Wobblies" or I. W. W.'s. The lumber companies are beginning to treat their men much better than in the past, according to my informants. The old bunk houses were unsanitary old shacks, having little light and no conveniences. The bunks were double, one man sleeping above the other. They were very dirty. I resolved to

take care of them as best I could. At noon there were many compliments paid the new bull cook.

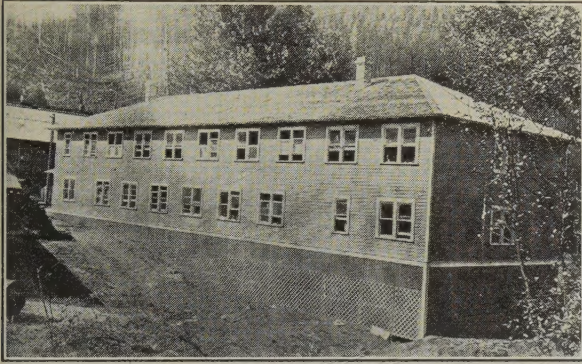
JUNE 23. I began work by sweeping out the office. The tally man came in while I was at work and asked me where I was from. I told him Yale University. "It is a long, long way from Yale to the lumber camps of the Pacific Coast," he remarked. I learned from the men that he could carry a long list of figures in his head and seldom made a mistake. They called him "Parachute Bill" because he always carried an umbrella to protect his book when it rained.

Mrs. Hagan and I figured out the number of window blinds, blankets, mattresses, pillows, etc., that would be needed to supply the new bunk house. Imagine our surprise when the bookkeeper informed us that white sheets were to be used. When I broke this news to the men they could hardly believe it. I feel that a word in appreciation of the cook is absolutely deserved. He was the only cook I ever saw who had a happy disposition and maintained it all day long. I mean, of course, cooks in public places and not in private homes. He sang from morning till night, and his ideas on religion were as fresh as those propounded in Yale Divinity School. He arose at 4 a. m.



and never went to bed until 10 p. m. When I looked at him I felt ashamed of myself. Compared with him I am

has to be split. The ends of logs are sawed off and cast aside, and I use these for the kitchen stove. It is very large and eats up wood like a forest fire. The dishwasher puts it into the stove. The fact that it burns up so much fuel makes him a very profane man.



THE NEW BUNK HOUSE

an exceedingly lazy individual.

JUNE 25. Took care of groceries which were brought up from the station. There were ten one-hundred-pound sacks of sugar, ten sacks of potatoes, three sacks of onions, twenty cases of milk and many cases of fruit.

Three men quit today and two new ones came in. I assigned them to bunks. I am told that I am likely to see an entire new force if I am here ten weeks. It would seem as if every lumber company has three crews, one coming, one going, and one at work.

It never gets very warm here. The mornings are so cold that my teeth chatter. I build fires around the bunk houses for the men before they get up. Breakfast is at 7:30 and work begins at eight. The eight-hour day is universal in the lumber camps of the Northwest.

JUNE 27. One hundred sacks of flour came in today. I was glad when they were unloaded. Each sack weighs a hundred pounds. Guess I earned my board and money today.

The wood I carry into the kitchen

cabins are found along these trails, which the rangers use for storehouses and places of shelter. In midsummer these men are busy looking for fires, and signs are up everywhere asking the people to be specially careful in this direction. Telephone wires are to be seen along some of the trails, and they are a great help in fire fighting.

After supper one of the flunkies went down to the village to attend a Christian Endeavor meeting. He said, on his return, that only four girls had been present. The movie show, a Sunday night affair, had



BUILDING A SLED FOR A DONKEY ENGINE

attracted the people. How I wish we had a piano here in the lobby of the new bunk house. Mrs. Hagan could



play. The men love music and some have beautiful voices. They hate preaching, but they could be inspired to a better life by the charm and power of music. A motion picture machine and some good pictures would be of great value also. How the men would enjoy them on a Sunday evening! What a sermon they would preach to these workers in the big woods! Both the church and the lumber companies lack vision or they would provide such entertainment. The church is inspired by motives of love and good will, but it seems to lack what I call common horse sense in doing this work. A shelf of books and a dozen magazines would be a wonderful attraction to these men, many of whom are fond of reading. I notice that they devour everything in the way of books and papers that comes their way.

JUNE 29. Peaches and tomatoes came with our order of groceries today. The men showed their fondness for both at the evening meal, eating on the average three peaches each. An assistant bookkeeper has been added to the force, a fine fellow. He served two years in the army—was a half mile from me on the third and fourth days of the Argonne drives.

JULY 1. The country is filled with smoke today. A forest fire, common in this section, and often destructive. I carried some double-decker iron beds down to the blacksmith and his helper, cut them in two and made cots of the army type out of them. I am putting two of these into each room. When the bedding arrives the men can move into the new building.

JULY 3. The camp is quiet today. The atmosphere is very hazy. The

fire is working its way down to one of the camps. I split some wood in the morning just to while away the time, and the cook and I played seven-up for an hour.

JULY 4. Carried wood into the kitchen this morning and went fishing with two of the men. We returned to camp about five o'clock tired and hungry. Before supper was over an order came for us to turn in and fight fire at a camp two miles above ours. We spent the night on the mountainside keeping the fire away from a donkey engine. I kept up the steam and used the hose to sprinkle the logs. It was a weird sight. The thousands of logs that had fallen were being slowly consumed. The fire crept up into the fallen timber.

JULY 5. Morning found me tired and sleepy. My eyes were bloodshot and swollen. At eight o'clock I dragged my weary bones back to my own camp. I had had all the fire fighting I desired for a long time. The company called out many men and put up a systematic fight.

JULY 6. Many men came from Seattle today and were put on the line to fight fire. I stayed about camp in order to lend a hand if fire broke out there. Two bridges were burned on the logging railroad. This will hinder work all summer. Some of the men are talking about leaving. If the mill runs a few days and then shuts down until more logs can be secured this will be impossible. If the logging companies had constructed houses and encouraged family life instead of so largely employing single men this state of affairs would not exist. But we live and learn.

\* \* \*

## "OTHER SHEEP"

*By Superintendent Josiah H. Heald, El Paso, Texas*

**F**ROM the windows of my El Paso home I look out upon the great high school building of the city, one of the finest in Amer-

ica. It represents opportunity and aspiration for our youth. From the contemplation of this piece of architecture and the ideas it suggests my



thoughts turn to a people among us, but not of us, who are able to enjoy but a small part of this opportunity.



VIEW OF EL PASO

They go about as a race apart, speaking a foreign tongue. They bear our burdens and perform our menial tasks, but enter little into our social, political or religious life. When they "lift up their eyes unto the hills" it is to the hills of Mexico beyond the Rio Grande. They love their native land, and yet little help comes to them from it toward a better social, intellectual or moral life. And it is to be feared that most of those who come among us receive but little from us in the way of uplifting influences. Their contact with the industrial side of American life is often far from uplifting. They are just "hands." We use them when their labor is needed and dismiss them without compunction when they no longer serve our purpose.

Yet they are human like the rest of us. They are not only of "like passions," but of like possibilities for better things, and quite as ready to respond to better influences. I am glad to say that such influences

are not entirely wanting. Our Church of the Good Shepherd (*El Buen Pastor*) in El Paso has gathered a goodly number of them into the fold. On a recent Sunday evening, in the absence of the pastor, I was privileged to conduct the service. At 6:30 I met by appointment the officers of the church—six good men and true—to talk over important business. I found them alert, taking their offices seriously, and understanding their rights as well as their duties. Our Mexican church members are ardent Congregationalists, glorying in their liberty and insisting on democratic methods.

At 7:30 the regular service began. Song was an important element in it. They love to sing, and it would do our American congregations good to hear them. In the middle of the service eight young men rendered a special musical number. When the sermon was half through, two men and two women walked in with three children, and came to the front, evidently for a baptismal service. As this was un-



HIGH SCHOOL BUILDING, EL PASO

expected, hasty arrangements had to be made, but nobody was disconcerted. After the baptismal service, the





TOWN OF CUBERO, NEW MEXICO

Sunday School superintendent made an interesting report, and the president of the Christian Endeavor Society presented in detail the program of the next meeting. Even then the people were in no hurry to go, but lingered after the benediction for social converse. I found that three hours had been spent with my Mexican friends with pleasure and profit, at least to me.

The Church of the Good Shepherd does not confine its shepherding to the central church, but maintains a mission in East El Paso, a mile and a half away. Regular services, Sunday School and Christian Endeavor are conducted there in the house purchased for that purpose by the Building Society. This house also serves as a social center where Misses McLiver and Read, the A. M. A. workers, perform a great variety of social and educational services to the community.

The spirit of the Good Shepherd in going out after the "other sheep" is very manifest in this church. Usually the pastor and some of the brethren go out Sunday afternoon to some town or hamlet and carry the good news. Frequently street meetings are held in the village of Canutillo, thirteen miles up the valley. A promising work has also been started in the hamlet of Tornillo, thirty-five miles away. Here resides an interesting old man who was one of the early converts of our work in Mexico. He had to leave Mexico during the revolution and has become a nucleus for a new work on this side the international line. I recently had the pleasure of taking part in a service in the home of this man's son-in-law at which more than twenty people gathered to sing and pray. Thus, as in the early church, those who are



CONGREGATIONAL MISSION AT CUBERO



scattered abroad carry the good news with them in their exile.

Many of the Mexican people in this country belong to the migrant class who go wherever conditions offer employment. Among them are usually some Protestants who afford a nucleus for Christian work. Some time ago Pastor Lopez was invited by some of his members to visit the mining camp of Tyrone, one hundred and twenty-five miles from El Paso. He went and tarried with them several days. Daily meetings were held which resulted in much interest and several conversions. Unfortunately we were unable to continue to look after these "other sheep" and they have been scattered abroad.

As many as thirty members of the El Paso church are known to have been at one time in Pueblo, Colorado, and would have made the nucleus for a church there had the money and workers to establish it been available.

At Columbus, on the border, sixty miles west of El Paso, famous as the scene of the Villa raid, occasional services are held. There is quite a large permanent Mexican population at this point, while the passing of many to and from Mexico makes it a fine place for spreading the gospel. Working out from Columbus, it might be possible for the forces of Christ to capture more of Villa's followers than Pershing did, but for the kingdom of God. Even as I write these lines, several of the misguided men captured by Pershing are being tried the second time for their participation in the famous raid. Their plea is that they were forced into Villa's army. Whatever the find-

ings of the court may be regarding these men, it is certain that there are many like them who are the victims of ignorance and misrepresentation, and under false leadership they easily become a menace. It might be better and cheaper to enlighten and convert such people than to convict and hang them. And, on the whole, I think it would be pleasanter, both for us and for them.

Farther north, among our native Spanish-speaking population are many openings that we are unable to adequately enter. Our busy evangelist, Rev. J. M. Moya, reports great promise at the large towns of Gallup, New Mexico, and Winslow, Arizona. A native pastor could well invest all his time in these two places, and a church could soon be organized in each.

A mission teacher in a New Mexico town writes: "Many of our young people are about ready to leave the Catholic church. But for what? They want something better. Can we give it to them? Would that we could have an institutional church in every Mexican town! We have to answer that for lack of money and men we cannot promise to provide a fold and shepherd for these "other sheep." And we wonder if the heart of the "Good Shepherd" is not burdened far more than ours for these who are "scattered abroad as sheep not having a shepherd." May He not put it into the heart of some of our generous people to provide the means, and others to provide the service, so that the "other sheep" may be brought into the fold?

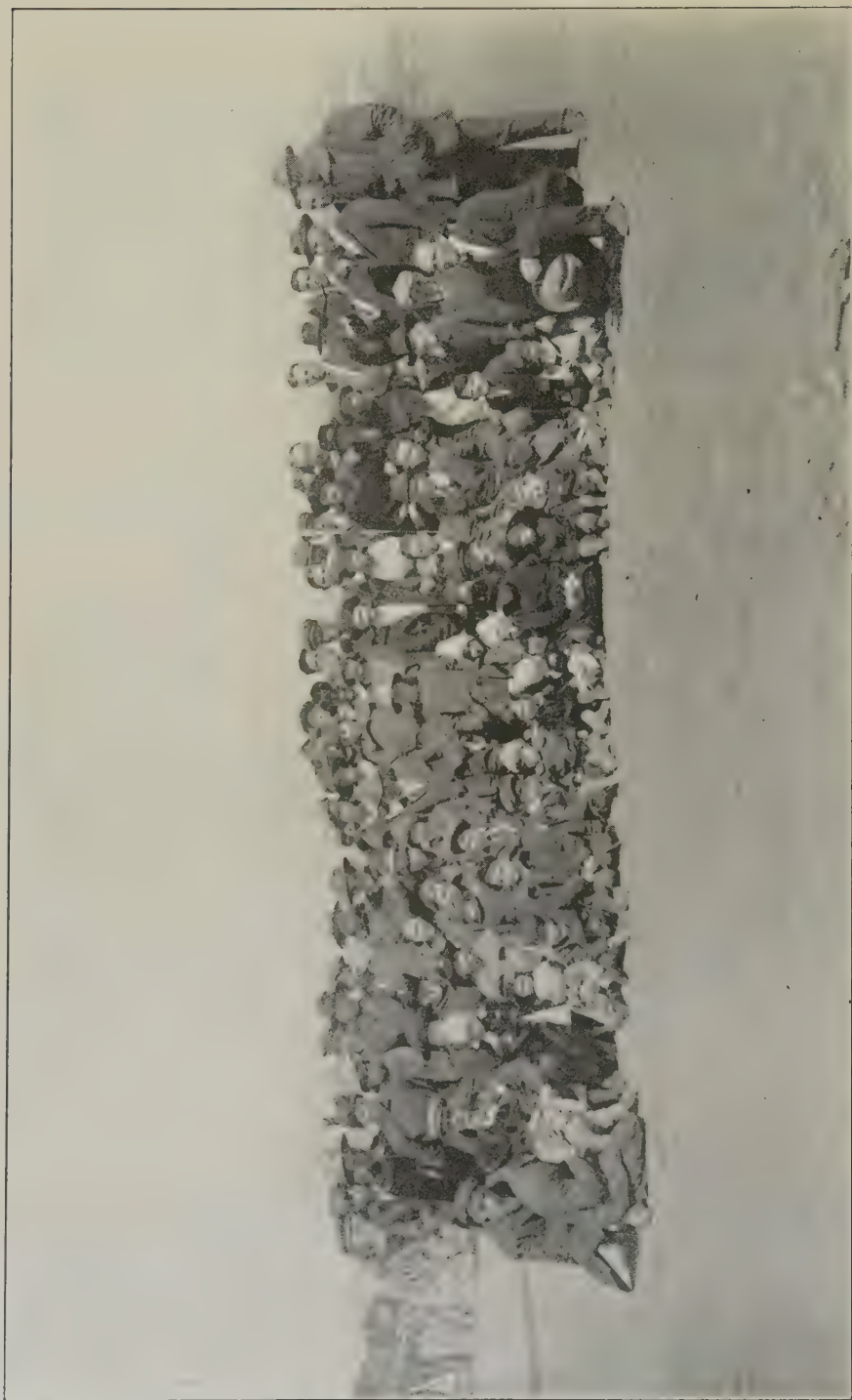
\* \* \*

## IN ACTION ON THE FIRING LINE

*By Rev. David J. Perrin, Rapid City, S. D.*

**B**R-R-R-R, br-r-r-r, br-r-r-r! sings the alarm clock! 4:30! Your missionary awakes, jumps into his clothes and walks a mile to the depot to catch the 5:30 a. m. train. But no train is in sight.

"Is it late in making up?" he asks. "Oh, no; it's gone. The bridge over the river went out last night. Orders came to go out an hour ahead of schedule for transferring." No use to grumble.



A HOMELESS CHURCH—CARED FOR BY REV. EDWARD C. SALTER



Br-r-r! again goes the alarm. This time at 3:30. The train is caught at 4:30 and we are off at last. Seventy miles out and there is a long stop. The wind has begun to blow and with it has come drifting snow. The engine swings down the side track and hooks on behind. Orders are to return—bad blizzard reported further east. The big cuts were filled shortly before with drifted snow and the narrow trench made by the snowplow will soon fill again. Back over the seventy miles, bitterly disappointed. By noon, however, the storm passes and the sun shines brightly. Orders now are to go out next morning.

Br-r-r! goes the faithful alarm clock on the third morning. This time the railroad destination is reached at two p. m. Morning and afternoon appointments are gone, but there is a chance to meet the one for the evening, which is critical. We must be there if it is humanly possible. Yet the trip is forty-eight miles by automobile and the roads are bad. Mud! Mud! Melting snow banks and patches of gumbo! But we must make it. At last an automobile man is persuaded to try it. Two other passengers are hunted up in order to lessen expense and we are on our way. Not always riding, however, unloading here to get up a slippery hill and pushing there to get out of mudholes, but at last we reach the destination of our fellow passengers. Eighteen

miles yet to go! It is necessary to hunt another auto. The road has thawed still deeper under the influence of the afternoon sun. Man after man reports, "Can't make it." But we must make it. We appeal to Mr. K., deacon of our church and county auditor. He knows everybody and is always ready to help out in time of trouble. He is doubtful; but Mrs. K.

—yes, there is a Mrs. K., and thereby hangs a tale.

When Auditor K. came to home—stead as a bachelor it was thought he would always be a bachelor. But one day he went to the river with a group of county officials for a swim. Coiled in the tall grass lay a big rattler. As the men came near he buzzed his rattles in warning. There is something of the gentleman in a rattlesnake. The auditor, however, had come too

near and out the rattler struck, catching him in the calf of the leg. A long, serious illness followed. A nurse was called from Omaha. So satisfactory were her services that Auditor K. made a lifelong contract. They have lived happily together and the skin of the rattler decorates the walls of their home. Who says, "Why did God make rattlers?"

Mrs. K. exclaims in the present instance, "Why, there is Fritz; he has a runabout; he can go." Fritz is visiting his best girl. It takes some persuasion, but he does go. The people are not expecting us because of the bad roads, but messengers are sent out and



SNOWDRIFT—  
TRENCH MADE BY SNOWPLOW



soon a goodly audience gathers. After the sermon we announce an appointment for a later date to organize a

in life he secured a farm for himself, but when the decision to enter the ministry was made, the farm was sacrificed to further his education.



FREIGHTING IN WET GUMBO

Sunday School. When that Sunday morning comes, the schoolhouse is filled. A sermon is preached, a Sunday School and church organized, officers elected, a recognition council invited and a minister called—all in an hour and a half. A record breaker!

All this happened two years ago—at Wood, South Dakota. Now Wood has a well-organized, prosperous church, a thriving Sunday School, a parsonage, and plans are under consideration for a substantial church home. Last summer the church went over the top in our jubilee campaign, is now paying the major part of the pastor's salary, and is reaching out to supply the surrounding districts with Sunday Schools and churches. It is in truth the center of a real "larger parish," and is thirty-three miles from the nearest railroad.

What is the secret of this splendid progress in so short a time? The pastor, Rev. E. C. Salter, is a man who has given himself in full devotion to his service for his fellow-men and for Christ. He grew up in South Dakota. Early

of labor and sacrifice. They have to live in small shacks and work long hours, but they are not forgetful of God and His church. Mr. Salter may be seen in the front row at the extreme right.

Connected with Wood is Happy Hollow, nine miles west, with a cozy building equipped to minister to the needs of the people there. This is an afternoon appointment each Sunday. Twelve miles north is Cody, where a church has recently been organized. This comes in for an occasional Sunday evening service. Rosebud Valley



REV. EDWARD C. SALTER AND THE SERVICE CAR

lies to the northeast, and twenty miles south is Mission, a thriving village in the heart of the Indian Reservation



but destined to be a county seat later on. Mr. Salter is able to reach this point twice a month. How can one man cover so much territory and yet do intensive work? Only with the aid of his faithful auto and also at the risk of undermining his health. Other communities are calling for service and another worker must be secured. This is a field in which our denomination is alone for missionary service. It is not allocated to us, but has been appropriated by discovery and the giving of Christian oversight.

Now we will turn from the prairie to the mountains. One pastor from the older part of the state, riding for the first time through one of our beau-

*(To be continued)*

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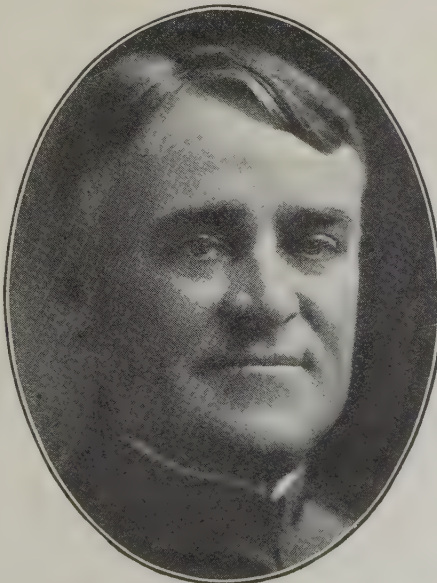
## THE FIRST CHIEF OF CHAPLAINS IN THE U. S. ARMY

(EDITOR'S NOTE.—Chaplain John T. Axton holds a unique position as first Chief of Chaplains in the United States Army. The special relationship which this statement bears to The Congregational Home Missionary Society is indicated by the following action of the Executive Committee of the Society, taken at the instance of the National Council: "That as soon as money is available from the Congregational World Movement for that purpose, the Secretary of Missions be authorized to arrange for the payment to Congregational Chaplains in the United States Army at the rate of three hundred dollars per year per man.)

CHAPLAIN AXTON is a product and servant of home missions. He was educated in Salt Lake Academy of the Congregational Church Schools, and entered the ministry of the Congregational Church in June, 1901. For nine years he served as a Y. M. C. A. Secretary. In July, 1902, he entered the Army as Chaplain with the rank of Captain. He was promoted to Major on March 4th, 1917, and now, after

tiful mountain canyons, exclaimed: "Well, this is too much for one state to have—a great corn-raising section and also such wonderful scenery." But so it is.

In the heart of the mountains, set in a beautiful valley, is Hill City. She outdoes Rome, for, instead of seven hills, she has fourteen. In these mountains are valuable ores, tin, gold, silver, tungsten and copper. Once in the gold rush Hill City was a camp of two thousand, but only desultory efforts with small outlay of capital have been made to reach these treasures. The main occupations continue to be lumbering, farming and stock raising.



CHAPLAIN JOHN T. AXTON

eighteen years of service and three years as chaplain, he becomes Chief of Chaplains, with the rank of Colonel during the period of prescribed service. Throughout his career in the Army Chaplain Axton has enjoyed the confidence of the War Department. He has been detailed on numerous special assignments, in all of which he has acquitted himself with distinction. For five years he was assigned to various posts and stations on the

Mexican border. He first came into prominence in connection with the relief work done among members of the army of General Mercado, when his troops were driven by Villa across the border at Presidio, on the Rio Grande, during the winter of 1913.

During the World War Chaplain Axton had the direction of all religious work and welfare activities in connection with the Port of Embarkation of New York at Hoboken. This work included the oversight of the embarkation camps, hospitals and welfare work on army transports. On July 2, 1920, Major General D. C. Shanks, in a letter to the War Department, stated: "In my opinion Chaplain Axton did the greatest welfare work of any man in America during the war. As an organizer and administrator he is the peer of any man known to me." During Chaplain Axton's service on the Mexican border in 1916-17 his work attracted wide attention, and the outdoor meetings he conducted are said to have been the largest in the history of the Army in this country. His service at Fort Leavenworth in 1917 was also fruitful of results, particularly in the organization of Sunday Schools.

The office of Chief of Chaplains was created by an Act of Congress June 4, 1920. This is the Act which reorganized the whole Army. It provides one chaplain for every twelve hundred officers and enlisted men and establishes professional supervision for religious work for soldiers. It was this Act that made provision for a Chief of Chaplains. The duties that devolve upon the Chief of Chaplains are the selection of the chaplain personnel, one hundred new chaplains having been appointed last autumn upon his recommendation; the instruction of that personnel, which is accomplished largely through the Chaplains' Service School recently established at Camp Grant, Illinois; the stimulation of religious workers in the Army by conferences and by bulletins of information, and the distribution of that

personnel over the various posts.

Only those persons who are college and seminary graduates, and who are recommended by their respective denominations through specially designated representatives, are considered for appointment.

The honorary degree of Doctor of Divinity was conferred upon Chaplain Axton at the one hundred and eighteenth commencement of Middlebury College, Vermont. President Thompson, of Middlebury, served under Chaplain Axton at Hoboken.

Of the one hundred and eighty-five chaplains now serving in the Regular Army nine are of the Congregational denomination. All of these saw active service during the World War and are now at important posts or camps.

Under the Act of June 4, 1920, Chaplain Axton, who was awarded a Distinguished Service Medal for exceptionally efficient service in organizing and directing religious activities and welfare work, was chosen by President Wilson as the first pastor *pastorum* for the Army and was reappointed to the position by President Harding.

The relationship of the Chaplain to the church and the work of this Society is by no manner of means formal but real and vital, and one evidence thereof is the fact that he is willing to accept speaking appointments for The Congregational Home Missionary Society at such times and points as do not interfere with the performance of his regular duties.

Evidently both Christian leadership and the Army are in the blood for of the four children in which Chaplain and Mrs. Axton rejoice, one of the daughters is the wife of Captain R. D. Daugherty, now on duty with the American forces in Coblenz, Germany, and the only son, John V. Axton, is also a Chaplain in the Army, stationed at Fort D. A. Russell, Wyoming. We are told that there is no other instance on record where father and son have served contemporaneously as Chaplains in the American Army.



## A SUMMARY OF THE YEAR'S WORK

### Results of Year Compared with Those of Preceding Year

Statistics are never satisfactory when dealing with spiritual factors. The following table, however, is valuable as giving concrete evidence of faithful work done and the crowning of these labors with spiritual results:

	1920	1919
No. of missionary churches.....	1,861	1,846
No. of additional Sunday Schools virtually preaching stations .....	66	33
Total membership, aided churches, missions and preaching stations .....	87,741	87,381
Total accessions.....	10,746	9,555
Additions on confession.....	6,536	5,907
Total S. S. enrollment .....	118,024	112,785
New churches organized .....	39	19
No. of missionaries .....	1,444	1,437
Months of service.....	12,592	12,761
Men needed.....	291	269
Churches reaching self-support.....	50	37
New church buildings.....	25	20
Churches asking renewal of aid.....	29	24
New parsonages.....	35	21
Men serving single fields.....	835	817
Men serving two or more fields.....	609	555
Churches, missions and preaching stations among the foreign born.....	304	304
English churches doing work among foreign born....	32	26

	1920	1919	Gain	Loss
Total receipts.....	\$943,673.64	\$756,552.06	\$187,121.58 (25%)	
National and State Treasuries—from living donors. 653,479.00		444,626.00	208,853.00 (47%)	
From Legacies and Conditional Gifts.....	97,111.00	129,778.00		\$32,667.00 (25%)
From Investments.....	63,185.00	55,124.00	8,061.00 (15%)	

March 31, 1921, debt \$20,503.58

### Foreign-Speaking Missions in 1920

Merged with the foregoing figures are those which record our endeavors to co-operate with new Americans through churches using the language of different groups for spiritual ministry to those whose recent coming to our shores makes it impossible to afford them requisite religious ministry in the English language. Twenty languages besides English were used in this effort last year as follows:

Armenian .....	19	Polish .....	1
Assyrian .....	1	Portuguese .....	2
Bohemian .....	4	Slovak .....	10
Chinese .....	1	Spanish .....	14
Dano-Norwegian .....	22	Swede-Finn .....	2
Finnish .....	52	Swede .....	48
French .....	4	Syrian .....	1
German .....	89	Turkish-Armenian .....	1
Greek .....	3	Welsh .....	6
Indian .....	2		
Italian .....	22	Total.....	304

Divided by states the immigrant stations were as follows:

California, North.....	12	New Jersey.....	4
California, South.....	1	New Mexico.....	8
Connecticut .....	21	New York.....	14
Colorado .....	14	North Dakota.....	3
Florida .....	1	Ohio .....	2
Idaho .....	7	Oklahoma .....	3
Illinois .....	5	Oregon .....	12
Indiana .....	1	Pennsylvania .....	12
Iowa .....	6	Rhode Island.....	4
Kansas .....	5	South Dakota.....	12
Louisiana .....	2	Vermont .....	3
Maine .....	11	Virginia .....	1
Massachusetts .....	66	Washington .....	11
Michigan .....	2	West Texas.....	2
Minnesota .....	13	Wisconsin .....	15
Missouri .....	3	Wyoming .....	1
Montana .....	8		
Nebraska .....	8		
New Hampshire.....	11	Total.....	304

The Society has contributed to the effectiveness of all the churches, the self-supporting as well as missionary, through its support of the Commission on Evangelism, whose practical program for year-around effort to reach men has done much to make possible the report in the current Year-Book of the largest number of accessions to Congregational churches in the history of the denomination.

From its intimate association with the active home missionary work of our denomination, the Board of Directors wishes to put on record its conviction that this service is fundamental to the highest life of America and to the advancement of the kingdom of Christ on earth, and also their keen appreciation of the privilege of representing the Congregational churches in its prosecution.

## NECROLOGY

Let us sanctify our thought of those who live and labor by invoking upon ourselves and upon them a double portion of the spirit of those who rest from their labors. During the year the following home missionaries have been called by Him who "sent them" that they might hear the "well done" of the Master Missionary: Rev. Reuben L. Breed, Chicago, Illinois; Rev. William Cook, Oak Park, Illinois; Rev. John C. Emery, Blackstone, Massachusetts; Rev. F. E. Holloway, San Francisco, California; Rev. Robert Howie, Regan, North Dakota; Rev. James H. Kirker, Minot, North Dakota; Rev. Dighton Moses, New Fairfield, Connecticut; Rev. William Rand, South Scabrook, New Hampshire; Rev. Joseph W. Riley, Edgwood, Texas; Rev. E. J. Singer, San Francisco, California; Rev. Turner L. Smith, Hurley, Texas; Rev. J. B. Stocking, Oktaha, Oklahoma; Rev. Sanford A. Van Luven, Omaha, Nebraska; Rev. Leverett S. Woodworth, Providence, Rhode Island.



## FRONTIER EVANGELISM

*By Rev. John E. Sears, Bruneau, Idaho*

**D**URING the late winter it became evident that the people living at Hammett, twenty-five miles east of Bruneau, some distance across the desert, should have preaching services. General Missionary Ingham had been preaching and visiting there as he was able, and the people seemed to be much pleased with our Congregational ministration. I was able to give them services on the second Sunday of each month beginning with January, and Mr. Ingham has been with them on other Sundays as fre-

try not to have anything interfere with this plan.

However, one of these trips was by no means an easy one, and for the benefit of any readers of *THE AMERICAN MISSIONARY* who are under the impression that a missionary's life is uneventful and monotonous, I am going to give a short account of one of my journeys to Hammett. On a certain day in February I started, to the accompaniment of a Chinook wind which fast melted the snow covering the desert like a six-inch blanket. I



PICNIC AT BRUNEAU. THE MISSIONARY FORD ON THE LEFT.

quently as he could manage it. They have shown great appreciation of our efforts to give them the gospel message. Indeed, by a shift of population, Congregationalists seem to be in the majority among the church members of the place, and a church has now been organized among them with a splendid official board. I have made arrangements to go over there on Saturdays for pastoral visitation, and I

experienced no special difficulty, however, until I came to a badly washed gully some nine miles from Bruneau. There I found that the snow water was washing the ruts of either slope. I passed an exceedingly busy hour or two building a road before I could coax the service car to negotiate the climb out of the draw. There remained about ten miles of heavy going to the state highway, but, tak-

ing low gear, there was nothing to it but a slow grind. The same heavy roads made the return for the Bruneau evening service a very slow affair. I made three calls on this trip, which in actual money cost a few cents less than five dollars.

I was compelled to spend the Saturday in March upon which I had planned to make the visit to Hammett in retrieving the mammoth truck on which I had been hauling material for our Bruneau parsonage. One of our Catholic friends had very kindly loaned the truck for this purpose, and with it I had made three trips. When I went for the fourth load, however, a connecting rod bearing burned out. This delayed me so that it was late on Saturday before I had my load safely stowed away. I was able to make my Sunday trip to Hammett, although a storm was raging. While the attendance was not as large as usual, it was fairly good and the people were appreciative.

We are much elated at the progress we have been able to make in getting the parsonage completed. It is now under roof, lathed and ready for plastering. The brick for the chimney and the last of the lime and plaster have been brought in. In addition to hauling the material, I have been priv-

ileged to help with the carpenter work, except where the shingling was concerned, and, while this part of the work was being done, I was busy giving the building its first coat of paint. The house is going to be nice enough for a bishop, and we are very happy over it.

There was no hesitation in accepting our increased apportionment for 1921. I hope there will be no more difficulty in getting it paid. There seems no prospect of easy financial conditions for some time to come, but we are still optimistic. This is God's business—why worry? I suspect that it is the contributed work—contributed by friends as well as the pastor—that will enable us to squeeze through without a shortage, as I believe we shall.

How could any of us get along without our denominational friends and our undenominational heavenly Father? We are grateful for all the assistance that has been given us, and believe that the year will see us making gains on the distinctly spiritual side. We are praying for this, and are encouraged by the thought that others are praying with us for daily additions to those who are being saved throughout our mission fields at home and abroad.

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## WORKING FOR THE COMMUNITY

*By Rev. Andrew Gaulik, Duquesne, Pa.*

**P**ERHAPS some of the events which occur in the course of our work at Duquesne will be new and interesting to the readers of the magazine. There is not often anything of a unique or dramatic character to record, but we keep moving along slowly, perhaps, but none the less surely.

I am always glad to emphasize the fact that the attendance at our services is very good, especially during the last few months since the work at the steel mills has slackened somewhat.

Some men are working only two or three days a week, but it is hoped this state of affairs will not last long.

At our annual meeting it was found that after all bills were paid we would have money in the treasury. In addition to our home expenses, we have paid up our share in The Pilgrim Memorial Fund, and also our apportionment to the Congregational World Movement. Last, but to us very important, we have started a building fund.

We are greatly in need of a church



building. On April 3rd Secretaries Bowden and Bloom were with us, and attended our annual rally and our out-of-door service. Almost directly opposite our church there are two vacant lots. The writer went to the owner and asked permission to hold religious services on them. The owner, who is of the Jewish religion, kindly permitted this use of his property, and we held a half-hour service. Dr. Bloom preached for us in the morning and spoke a few words at the afternoon meeting in the Presbyterian church.

In February we had, perhaps, the largest funeral ever held in Duquesne. It was a military funeral, and that, no doubt, made it especially prominent. The deceased, Michael Mitiske, Jr., was born and educated in the town. He graduated from the Duquesne High School and spent a couple of years at the Pennsylvania State College. When it was quite certain that America would enter the World War he entered the navy. During his service he caught a severe cold and tuberculosis developed. He was honorably discharged, and after a couple of months at home tried to join the American army. Ill health prevented his acceptance. Finally he joined the

Czechoslovak army. He fought the Hungarian Bolsheviks when they entered Slovakia and was wounded in that battle. Immediately afterward his health began to fail. Seeing that his condition was serious, he returned to his father's home in America. His parents sent him to Arizona to see if the climate would aid his recovery, but he failed to get better. The Mothers of Democracy, Boy Scouts, of which he had once been Master, American ex-soldiers, and the Boys' Brigade were to be seen in the church and in the funeral march.

The young man's parents had at one time been Greek Catholics, but were converted through the efforts of a Congregational missionary. That changed not only their own lives, but decided the future of their children. Michael, as stated, was a high school graduate and college student. George, a younger brother, is a high school graduate and is also in college. Anna is a trained nurse, and John, the youngest brother, a high school alumnus, is thinking of higher education. These young people are proud of the measure of success they have achieved, and their parents feel it is largely due the ministrations of a Christian missionary.

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### AN INTERESTING ADDRESS

**R**EV. HAROLD M. KINGSLEY, of the Plymouth Congregational Church (colored) of Detroit, made an address before the Michigan State Conference on May 19th which was most enthusiastically applauded.

Mr. Kingsley declared that there are more colored people coming North than there are going South, and explained why the problem is so acute. Industrially, he said, Negroes have been discriminated against for a long time, most employers of labor giving the white man the preference. He intimated that this state of affairs is now changing, especially in offices and other places where colored efficiency is coming to be recognized.

"The Negro in Michigan gives an eight-hour day of work for an eight-hour day of pay," Mr. Kingsley declared. "He has to, in the interests of advancing his race. A few years from now he may learn the white man's way in this respect."

Mr. Kingsley was given an ovation when it was mentioned that his Detroit church, with a twenty thousand dollar investment, has never been in debt, and is meeting its financial responsibilities for outside work the same as any white church in the Conference, although it means real sacrifice on the part of his little flock of one hundred and thirty-five Negro Congregationalists. Plymouth Church is to be congratulated on its record.

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF MAY	Last Year.....	18,261.88	3,735.41	21,997.29	2,729.04	19,268.25	4,724.44
	Present Year....	15,913.75	3,838.76	19,752.51	8,349.37	11,403.14	19,439.74
	Increase.....	.....	103.35	.....	5,620.33	.....	14,715.30
	Decrease.....	2,348.13	.....	2,244.78	.....	7,865.11	.....
TWO MONTHS FROM APRIL 1	Last Year.....	26,870.94	5,328.28	32,199.22	6,562.81	25,636.41	11,446.27
	Present Year....	31,554.14	7,438.98	38,993.12	12,190.60	26,802.52	24,620.37
	Increase.....	4,683.20	2,110.70	6,793.90	5,627.79	1,166.11	13,174.10
	Decrease.....	.....	.....	.....	.....	.....	.....

## FLUCTUATION

THE May statement is a good illustration of how receipts fluctuate. The "net available" in April showed an increase of over \$9,000 over the preceding year, or about one hundred and thirty-three per cent gain. May, however, shows a decrease of almost \$8,000. Just as we refused to be over-optimistic because of the April showing, so we decline to despair in the face of that for May; nevertheless we trust that all readers of these monthly statements will exercise all the concern which the present situation calls for. Debt, greatly reduced forces, unusual needs and opportunities, together with the financial depression, occasion no little uneasiness in the home missionary offices. Adequately to meet the present demands there should be very material increases beyond those already received.

The legacy account shows marked improvement for the month. This is always uncertain, and only the usual amounts can be used when income is larger in order to protect the work when inevitable small returns are shown.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.



# THE AMERICAN MISSIONARY ASSOCIATION

## NOTES

National Council Program  
Los Angeles, Cal.  
July 6th, 1921

### AFTERNOON:

1. Report of Executive Committee,  
Mr. John R. Rogers, Chairman.
2. Mission Schools and General Education,  
Sec. Fred L. Brownlee
3. Churches—Indians—An Old Trail and a New Vision,  
Rev. George A. Vennink.
4. Thumb-nail Sketches,  
Mrs. F. W. Wilcox.

### EVENING:

1. Effective Antidotes for the Pessimism of Experience,  
Rev. J. Percival Huget, D.D.
2. The Larger Freedom for Which the Negro Pleads,  
Rev. W. N. DeBerry, D.D.  
Jubilee Singers from Fisk University  
Nashville, Tenn.

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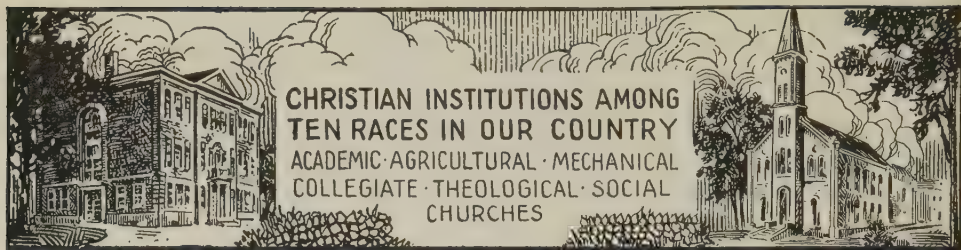
Two Southern Governors are doing justly and loving mercy. They are Governor Bickett of North Carolina and Governor Dorsey of Georgia.

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“The National Association for the Advancement of Colored People again calls to the attention of all Americans the crying need for a thorough and sweeping Federal investigation of the practice of peonage and the virtual enslavement of colored people in the South.

“One incident never causes a race riot. The causes accumulate for weeks and months before the outbreak.

“If the stories told by refugees from Oklahoma are true, conditions virtually of slavery, similar to those laid bare recently by Governor Dorsey in Georgia, prevail in Oklahoma. Robbery of negro tenants, brutalities of every description, burning of homes and enforced labor for a mere subsistence wage will inevitably bring about trouble.”



## SOUTHERN HIGHLANDERS

*Honorary Secretary and Editor A. F. Beard*

A RECENT volume of some four hundred pages on "The Southern Highlander and His Homeland," by John C. Campbell, who was for six years secretary of the Russell Sage Foundation, brings back many memories and experiences of the A. M. A. in former days. When Mr. Campbell entered upon the Southern white work in 1895 for the A. M. A. we had been engaged in it in one way and another since 1845, at which time it gave its commissions to the Rev. John G. Fee and the Rev. John A. R. Rogers, the joint founders of Berea College. At the time of Mr. Campbell's appointment, the A. M. A. had three schools in the mountain regions of North Carolina, two in northern Alabama, four in the mountains of Kentucky, nine in Tennessee. Eight of these were graded and some were doing high school work.

Mr. Campbell, with two other students while in Andover Theological Seminary, became interested in our mountain white work, and was appointed to begin a new school in the mountain country of northern Alabama. One hundred and eighty-five pupils from five to twenty-five years of age greeted him and his single assistant at the beginning. His principalship was of the highest order. Joppa was a typical mountain community. His pupils represented the Methodist, Baptist, Primitive Baptist, Campbellite, Old School Presbyterian, Cumberland Presbyterian, Universalist and Perfectionist beliefs—not one Congregational—and the people were in stout theological allegiance to their own. In addition to his principalship, Mr. Campbell succeeded in starting a Union Sunday School, in which he was superintendent and at the same time teacher of a men's Bible class. Moreover he held Sunday services, and was a preacher to those who were able to overcome their sectarianisms sufficiently to listen to him in Joppa.

In his book, Mr. Campbell says, "Our school was a very good school of its kind. We had more and better grades, better text-books, better library and better teachers than the region had known." He could not foresee then that a number of his boys would go to state universities, one to Yale, and some become ministers and lawyers of promise. Mr. Campbell's influence, strengthened by years, remains permanent in all that region. Nor was his an exceptional experience. Both Pleasant Hill and Grand View could relate similar stories. Once in a remote mountain region of Tennessee, the writer was accosted by a gentleman who addressed him by name. He had been ten years a missionary in China, and had returned on his furlough to visit his



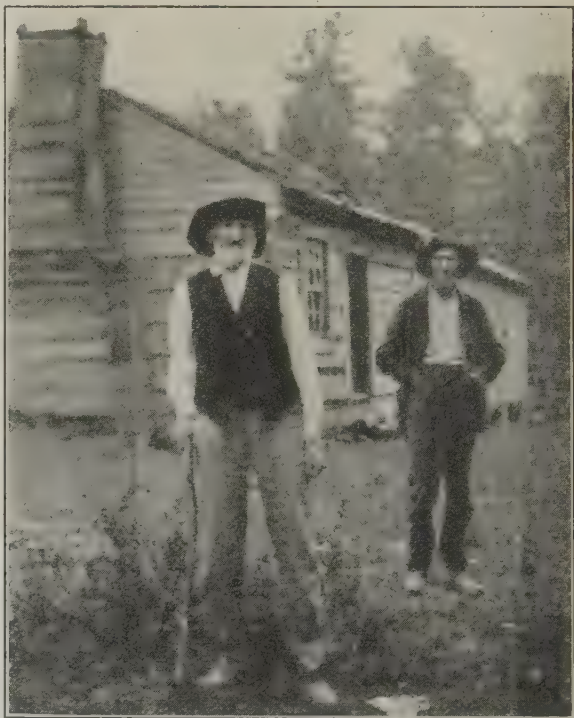
aged parents who lived in a mountain cabin. He had graduated at Grand View, then at Oberlin, and gleefully quoted a talk given to the school a dozen years previously. He "had often recalled it in China." These are samples and examples of the work the A. M. A. has done among the mountaineers. Of course, not all of them were like these. It is much to say that some were.

After a rich experience at Joppa, Mr. Campbell was appointed principal at Pleasant Hill in Tennessee, which he successfully directed for some years. Thence he took direction of Piedmont Academy, in northern Georgia. Succeeding this, his six years' critical and personal survey of the entire mountain region with his past experience, his educational fitness and his sound judgment made him authority upon the Southern Highlands. Mr. Campbell gives the total population of the Southern Highlands at 5,330,111, of which 88 per cent is white. A little over one-third of them are recorded as church members. Of these, 779,988 are Baptist, 609,537 Methodists, 115,513 are Presbyterians, 4,270 Congregationalists. As we are purely an exotic, this is not so bad. Mr. Campbell confirms our experience that the religion of the rural people needs a great deal of enlightenment and much ethical instruction, neither of which they take to readily. He adds, "If the questionable standard of numbers may be employed as a measure of success of the foreign churches, so called—the mission churches—they have had a small measure of success. **The spiritual influence of the schools, aside from the educational, is far greater than that of the churches alone.**" Native churches are made up of twelve kinds of Presbyterians, fifteen kinds of Adventists, and four kinds of disunited United Brethren. There are seventeen different denominations now maintaining church schools in the Highland region; approximately two hundred schools—day, boarding, secondary and high; 117 of these 200 are boarding schools, and they enroll over two-thirds of the total 25,000 students, and 33 per cent. of these are located in county seats. The day schools are usually small, and are situated in remote or in more or less inaccessible communities. As a rule, they are of a temporary character to be abandoned when the community can supply a public school. As to the colleges included in this number of 200 schools, the author says the term is misleading, in which he again confirms our experience. The name is the evidence of a hope rather than indicative of the work being done, most of it that of an ordinary high school. The so called college grade is that of the preparatory type. To quote Mr. Campbell, "As the number of these secondary and college preparatory schools increase in the mountains, preparatory courses will be eliminated from these mountain schools which will then be likely to develop into the conventional colleges foreshadowed in the collegiate departments. There is need of greater emphasis in all schools upon the various phases of work that fit for life in the mountains." He makes a strong appeal for home economics, domestic science and manual or agricultural training.

His conclusion is that the time has come and is advancing when the Highlander can be expected to have public schools, and can do much more towards their support than has been supposed either by outside agencies or by himself.

Much of the region once isolated and without advantages is so no longer. The lumber companies, the water-power companies, the coal mining, etc., are opening up this 84 per cent. rural region. The urban groups are increasing rapidly. The opening up of the country by railroads also makes for industrial development and for rapid changes. The 5,530,000 total population includes such cities as Wheeling and Huntington in West Virginia, Knoxville and Chattanooga in Tennessee, Roanoke in Virginia, and Birmingham in Alabama. One and a quarter millions are living in communities of 1,000 or more. These need no outside assistance. The remaining four millions may be divided into two groups: one, the larger, is of prosperous rural folks—people of certain grades of education. Many take their weekly paper. They have their doctors and lawyers, and many are in comfortable conditions as farmers. The smaller group is of the cabin sort, such as are often exploited in our addresses and illustrations, and often mistakenly taken to represent the entire population.

The *New York Times* once published that there "were 3,000,000 lost to the modern world wearing the patterns of the sixteenth century who need to be reclaimed." The Bishop of the Southern Methodist Church of Tennessee, whose authority could not be questioned, says 250,000 is a liberal estimate of the cabin people living in neglect who really answer to the current description, and surely these are too many. Yet these are a vanishing people, though they will doubtless always have their representatives, for there will always be those who are degenerate. Our A. M. A. experience confirms the authoritative sur-



A VANISHING TYPE

vey of Mr. Campbell that those who have attended the schools will set new standards and make new homes. Indeed, the change is now going on. Many students after graduation will become teachers. In time, and the time in some places is at hand, even these Highlanders will be quite as other people. Mr. Campbell sums up his survey with a hope that appeals made for these Highlanders who do need the assistance that Northern Christianity can give—and without which their hopeless condition will continue—should be coupled with a



statement of facts as they are " of what the Highlanders are now doing for themselves and what is being done by the Southern states and by the Federal Government. Admit frankly that there is a great rural need, especially because conditions are intensified by the topography of the mountain region."

If the pupils now being trained in the higher secondary schools can be influenced to a greater degree to return to the localities whence they came, the work will be simplified and hastened. Once, however, they have a knowledge of better life and a widened vision, they are reluctant to live in their former surroundings. Naturally, they seek a different and more hopeful environment. This throws the civilizing and christianizing influences upon those who will go to them in a purely missionary spirit.

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### CHANGE AND PROGRESS



CABIN USED BY A. M. A. AT SALUDA IN EARLY YEARS

There is nothing so successful as success. Thirty years ago in the sparsely settled hamlet of Saluda, North Carolina, a rural boarding school was begun by the A. M. A. for the girls and young women in that region. It consisted of a single building very modest—to say the least—in its architecture and construction. There was nothing to attract but the fact that it was a school. It was soon filled to its capacity with eager students varying in age from ten through all the teens. In time, the one building became three fine school structures with modern appliances. In the thirty years, instruction has been given—it must be—to more than two thousand students. Begun primarily for girls, it was impossible to exclude the boys, so that it soon became co-educational.

Meanwhile, Saluda itself developed. First an attractive place for summer residents until it its prosperous growth it would not recognize itself as the isolated hamlet of thirty years ago. It is now a thriving cotton mill centre and an increasingly popular health resort. It has its banks and stores and is a prosperous town of fifteen hundred regular residents. The homes have partaken of the prosperity, until now, when not a single pupil of the old mountaineer type remains, the work which the Association crowned with success can be undertaken by the good people of the locality, to whom the A. M. A. passes it on with boundless good wishes for its future. This will explain the article below. Mr. Campbell tells of a Mission worker out for funds who said "The contributing public doesn't want to hear about change and progress. . . . It wants to hear the pathetic and picturesque." We prefer the change and progress.

#### SALUDA BOARD OF TRADE

Saluda, N. C.

*Resolved:* That we, the Saluda Board of Trade, representing the citizens of this community, desire to convey to the American Missionary Society our unfeigned regret on learning of its decision to discontinue the operation of the Saluda Seminary. We realize however the justice of the position taken by those responsible for the expenditure of funds allotted for educational purposes among the children of worthy parents, who would otherwise be unable to procure these advantages, in the removal of the institution to other fields where the need exists in excess of that ruling in our community, and, at the conclusion of the work of the Association here, we desire to place upon record our warm appreciation of the splendid services rendered by the Saluda Seminary during the period of its existence. We also commend most heartily, to those who may be fortunate enough to profit by the work of the Association along educational lines in the future, the methods used in the diffusion of both sacred and secular knowledge, and will always recall with unmixed feelings of gratitude the privileged years we enjoyed when the uplifting influence of culture and refinement that radiated from this source of development of Christian character pursued its consecrated course in our midst.

G. R. LITTLE, President.

J. W. DUNN, Secretary.

Saluda, N. C., May 20, 1921.

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#### SEVENTY-FIVE YEARS

Secretary George L. Cady

**I**N that popular novel "Potterism," which gets us nowhere but is mighty interesting while we are on the way, Gideon remarks, "The only unforgivable sin is exploitation—exploitation of human needs and human weaknesses and human tragedies for one's own profit." Then as true "Anti-Potterites" we may say "The most beautiful virtue is the giving



of one's self at whatever cost to help human needs, human weaknesses and human tragedies." In that splendid and goodly company, The American Missionary Association has taken and held no inconspicuous place for three-quarters of a century.

Lest this newer generation forget, it was in 1846 that the Association was organized with the express purpose of giving Christian love to those whom the world had forgotten. At the very head of the purpose of the organization stood a protest against slavery. At that time its work was not under the flag alone but its register of deeds pictures its stations in Africa, Jamaica, Sandwich Islands, Siam and Egypt, among the colored refugees in Canada and the American Indians.

Then came the Civil War and scarcely had the war broken out, before the Association was found ministering to the refugees gathered at Hampton, Va., and there established the first day school among the recent slaves. This was the beginning of Hampton which Gen. Armstrong developed into the greatest of manual training schools for backward races.

Our fathers were not rich at the close of the Civil War. Our foreign commerce had been swept from the seas; our factories were silent; our farms were run down; hundreds of thousands of our producers were in southern graves or northern hospitals; a huge debt had piled up against our nation; wages were low and incomes meager and yet out of their poverty our fathers gave to the Association the means by which we took the spelling book in one hand and the Bible in the other and went down South to build Hampton, Atlanta, Fisk, Straight, Talladega, Tougaloo and scores of other institutions to help transform our four million slaves into intelligent American citizens. It was a task which might have appalled any but the Church of Christ which must always believe in the impossibles. Gradually that task outgrew all others committed to the Association and today it represents three-fifths of all our expenditures.

Today the Association has in its schools about 12,000 students—colored, Highlander, Indian and Mexican—besides the churches and missions in Porto Rico, Hawaii, among the Negroes, Indians and Orientals. In a word to the Association the Congregational churches have entrusted their own sacrificial interest in and service for the belated races under the flag. It is with special pride that the churches point to a comparatively recent report by the Government which put our work for the Negro easily first in high standards maintained. Those standards must not be lowered.

It would seem as though we were always facing "a crisis" but it must be apparent to every one that a real crisis in race relations is here.

The Negro race has gone through a change in its psychology that is truly revolutionary. The old cringing slave spirit has gone. He no longer despises his race or the color of his skin. He no longer believes that his salvation or future lies in getting as far away from his kin as he can. He may still believe that the white race is actually superior but he also believes that his own race is potentially as great. He came back from the recent war with his honors thick upon him and he confronts the world with the challenge, "I too am a man." In a day he has emerged into a race consciousness, a race pride and a race faith that is more than revolutionary—it is both revolutionary and rebellious.

The colored men is in open revolt today against every custom of law which assigns him a place permanently inferior. He is in revolt against that theory of education which is planned to keep the Negro in his place—that of hewers of wood and carriers of water, of washerwomen and servants, of the white coat and Pullman cap, and he will soon no longer hear the white man's whistle or

his call of "here boy" and "here George." He is in open revolt against that theory of democracy which opens the ballot both wide to harlots and procurers, to thieves and thugs, to the white man who can make only his mark and shuts it in the face of the most cultured and moral, if his face is black. He purposes to have equal access to all those educational, cultural and political agencies which will fit him to attain to and express the highest type of character and serve his own race. All of this has become tremendously and almost ominously articulate in that movement organized under the leadership of Marcus Garvie; you can not read the articles on Garvie in the December and January *World's Work* without being startled by the radical change of race leadership from Booker Washington to Marcus Garvie—the one the educational evolutionist, the other the political and industrial revolutionist; the one counselling his folk to be patient and wait to attain their rights by education and industrial service, and the other declaring that patience is at an end and that human rights must be won by organized force. No Anglo-Saxon can read those declarations of rights issued by that great black assembly last summer and not give a cheer, for they are the simplest rights won by our revolutionary ancestors in the Magna Charta and the Declaration of Independence. Nor can any student of history doubt that any people so determined will arrive at just that goal in God's own good time.

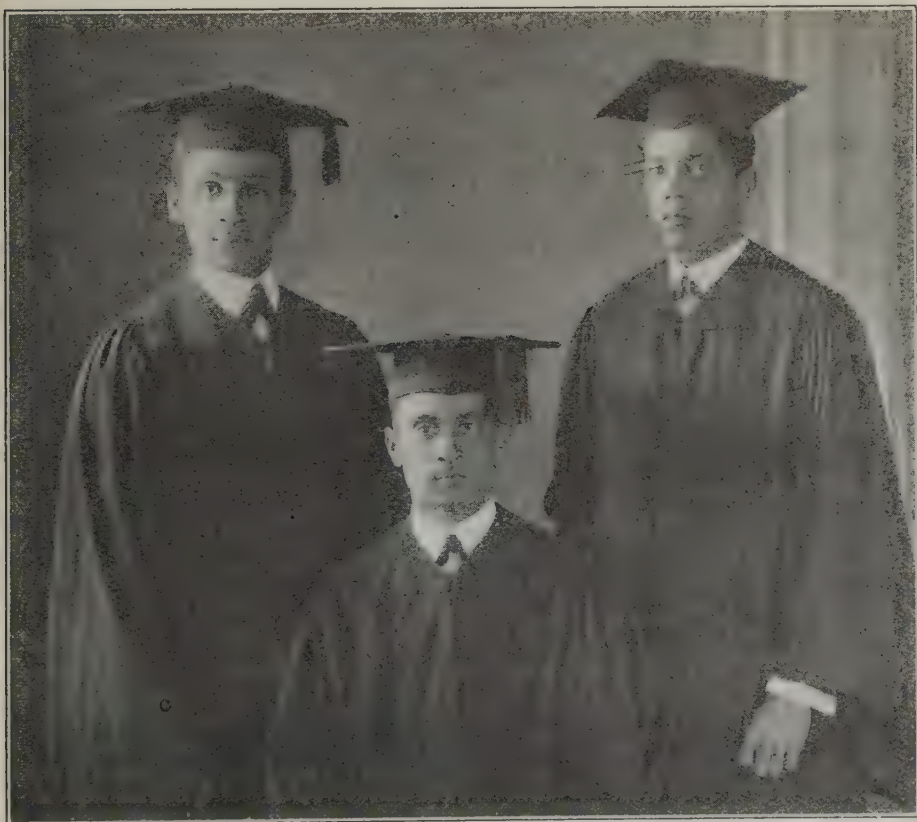
You may have read an article in the February *Atlantic Monthly* on "Plantation Pictures." It is one of the most melancholy and gloomy pictures that has been presented to the American people for some time and the worst of it is that it is probably true in regard to a large number of the more backward people of the colored race. The whole background of slavery, the lack of industrial training and especially the lack of education has made such a pitiful situation possible. It is only fair to say that it forms the greatest argument of The American Missionary Association. There is no way out but by education, as the editor of the *Atlantic Monthly* says, it is "a call for schools and schools and more schools." I have just returned from a long journey criss-crossing back and forth through the South, especially in Alabama and Mississippi. There are vast regions where there are no schools for the colored race above the fifth grade and it may be said that there are practically no schools in the whole South that furnish twelve grades to the colored race equal to twelve grades given to all the white children of the North. In the city of New Orleans they have a High School packed but with a capacity of only five hundred for a Negro population of one hundred thousand and this is the first year that they are graduating a class from the twelfth grade. Over against this picture it would be easy for me to draw another of an altogether too small number of people of the colored race who are intelligent, forward-looking, thrifty and anxious to achieve. But this class is growing very rapidly. However, it is interesting to note that nearly all of these people are the products of our missionary schools and they have become in turn the leaders of their race. The present situation is dark but when one sees what advancement has been made in fifty years under the impact of Christian education, we realize that the future is not altogether black.

And Christian education it must be. There is no hope for that race or any other race in mere intellectualism. If there is a large amount of immorality among the colored people—and where is the race of whom this may not be said, even with thousands of years of education and education behind them—then it is profoundly true that education must be permeated by the spirit of reverence for God and that is exactly what we are attempting to do.

In two weeks I looked into the faces of three thousand of these colored boys and girls and I was convinced that no more eager or hopeful three thou-



sand students can be found in our schools of today in the higher educational institutions such as Talladega and Straight and Fisk, perfectly splendid grades of young people are passing through to large fields of service for their own people. A most admirable desire to invest their lives in the upward march of their race is today taking hold of the children of former slaves. It is this work which the American Missionary Association is struggling to carry on. It is the hope of our Association that we can keep open all the doors which now stand ajar for these boys and girls, but it can only be done if our churches, through the impulse of the Congregational World Movement, shall meet the challenge and shall furnish us with the means to continue the splendid work of the past seventy-five years, in the years that are to come. It is the up-reach of a race we are answering—a race against whom we have grievously sinned, a race with many Pharisees and Levites passing by on the other side, a race with rich possibilities for American citizenship and for the Kingdom of Christ—we must strive on to carry on the “unfinished work” and we will go just as far as the churches give us power to go.



COLLEGE GRADUATES, STRAIGHT COLLEGE, NEW ORLEANS



HIGH SCHOOL AND PREPARATORY, STRAIGHT COLLEGE, NEW ORLEANS



TILLOTSON COLLEGE CLASS OF 1921

\* \* \*

## PRINCIPAL INBORDEN OF JOSEPH K. BRICK SCHOOL VISITS WILMINGTON, N. C.

I have spent several weeks around Wilmington. I have had the opportunity that comes to but a few men in my position to study closely the

conditions of the people. I guess I visited more colored folk in the county than any other man outside of the tax collector and sheriff or probably



the hustling insurance agent. What most of them told me about their financial ability would not be a very exact estimate of their real ability. I was soliciting money for an institution that has made history for fifty years in the city. I was advised that 90 per cent of the teachers in the county and adjoining counties were from that particular school. Yet raising money was an unpopular proposition there as in every community among a large class of people who had not had the educational touch. The best of us get very poor all at once when you ask us for a hundred dollars, the cold cash right out of the pocket, for an educational institution. If he does not have a vision of the needs of his country, his children and his race, he does not give it. Most of us play poor.



DINING HALL, BRICK SCHOOL

It was under these circumstances that I studied the people. The best colored people in Wilmington will agree with me readily that as far as they are concerned the town has gone backward. I was shown some of the finest residences in the town and told that they were put up by colored contractors. They are all gone. No more are being grown there. The inspiration has gone. I was advised that there are 2,700 colored children who ought to go to school, but accommodation for only eight hundred in the public schools of the city. I was told that no more than four colored youth went from the city to college last year. Not a Negro high school in the county. Yet the community has a Negro population of about 14,000. Here the source of inspiration has

also gone. The few who are conducting a small business here and there off of the main thoroughfare seem to be enjoying their business by sufferance and grace.

The city was at one time the most important seaport town in the South. Vessels came there to unload their cargoes from all parts of the world. Now the shipping is not enough to attract any attention. Men at the docks have not quite lost the habit of waiting for the boats that never come.

I have written this to call attention to the background behind the farming interests. I visited every part of the county and some parts of the adjoining counties. All the approaches leading into this old historic city, especially the public roads, are the very best in the State. The colored people own about one-ninth of the land of the county. A few own farms of a hundred acres or more. On every approach there are thousands and thousands of acres of land with not a house in sight nor any farm products of any sort. We motored for six miles on one road with hardly a house to be seen and not enough farm products to feed a working mule. I was advised that most of this land was in the possession of one man. I saw enough corn, cane, watermelons, cotton, tobacco, peanuts, peaches, grapes, apples, etc., to convince me that farming operations could be as profitable there as anywhere else in the State. Yet here are these broad acres without profit to the owner or the State. They are awaiting the healthful, intellectual and moral conditions which must be created by forces outside of its immediate community. Negroes will work the soil under the most adverse circumstances if there is a remote opportunity for them to own some of that same soil.

An attempt has been made to colonize a section out some miles on the Atlantic Coast Line Railroad at a place called St. Helena. I know nothing of the terms of this occupation. One certainly does not get very much

inspiration from the farm operations as seen from the passing trains. Empty farmhouses and weedy patches here and there do not inspire. I learn that this was an experiment with for-



CLASS OF 1921-2, BRICK SCHOOL

eigners. It looks as if it might have been a failure.

I have seen the congested parts of New York City that were simply indescribable. Jacob Riis and Roosevelt tried to tell the world about them in

their day. I saw some conditions among our own people in New York last summer that will rival any condition I have ever seen before. These were largely the newcomers from farther South. Most of them were right off the Southern farms. What an asset has been lost! What a burden on charity in the North till they get inured to the new conditions! They did not want to go. They said they did not, and said it with tears in their eyes. I met them and I knew them.

Why did they go? They went because we did not have enough men of vision in the South to bridge the chasm. Opportunities for the broadest expression and expansion of life, healthful and moral environment, justice everywhere. These are conditions which people value above life. Negroes are not an experiment on any farm. Put good schoolhouses, a few good churches, a railroad station and good roads, on these large depopulated farms, then add some modern machinery, and these wastes will bloom with the best products of the farm. Good schoolhouses, good teachers, good churches, and a few secret order halls will work wonders in any farming community. We have for twenty-five years tried it out at Bricks, and it works.

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## UP-TO-DATE AT TOUGALOO

Very likely Tougaloo does not stand alone in the weekly-periodical-taking of its pupils, in their weekly use of their periodicals in their classrooms, and in the conducting of those particular classes by pupils, of course under the teachers' supervision. At any rate, alone or not, there Tougaloo does stand. Thirty-five or forty subscriptions bring that many copies of either the Literary Digest or the Independent to the campus each week, and once a week in each of the four regular high school classes a "current events" period is held,

presided over in each case by a pupil-teacher. Topics previously assigned from the periodical for the week are discussed, and members of the class enjoy asking as many questions of the discussor as possible, hoping to catch him, and yet not to get caught themselves by asking questions they themselves cannot answer. "Problems that Face Harding," "North Dakota's Financial Crisis," "To Help the World Buy Our Goods," "The Latest Way to Handle Express"—for topics such as these the classes in English lay aside their



classics, and one day a week try to understand the world they live in well enough to express it clearly. Do

missionary schools need magazines? Yes, indeed—this year's for this year, and each week right up to date.



## WHAT IS CHRISTIANITY?

The Japanese feels that for the first time a foreigner has been discriminated against because of his virtues. No one has brought against him any accusation of crime, disloyalty, poverty or anarchy. That he is a law-abiding, industrious, thrifty, peaceable citizen—every Californian will admit. But the Japanese is feared because he possesses in a marked degree those very qualities of thrift, industry and economic ambition so much in demand and so rare among the native born of the dominant races. For these virtues and for the further virtue of having children, which, if not a crime among the newer Anglo-Saxon, is at least looked upon as not very good form in polite society, he finds himself set upon by a very respectable majority in California. If he shall add to these virtues that of a passion for knowledge and science, if he shall bring to his farm intensive methods over against the age long extensive waste of the white man, if he shall surround himself with libraries and book stores and markets, if he shall surround himself with flowers, and if he shall further desire to do that which in all others is considered socially laudable, to own for himself and for his children a home and land—all of this will only complete his damnation for, of course, it threatens the white man's supremacy and that stands among the immutable foreordinations of a divine providence. Of course an inferior race ought to stay inferior, if the peace of the world is to be maintained, and that the Japanese is inferior and the white man superior is not admitted into the realm of discussion—the white man has long ago admitted it. But the Japanese wonders what has become of our American Democracy in the process.

But his query is deeper than that. From the missionaries in Japan and from the churches and papers here he has been led to believe that this is a Christian land and Christians that follow the Christ of Brotherhood and Love. He instinctively knows that a Christianity is a fraud which boasts loudly of its faith in the Christ and then throws into the discard the Golden Rule and the Thirteenth Chapter of First Corinthians on the Color Line. All honor to the pastors and educators and social leaders who bowed not the knee to Mammon in that Golden State during the past year of our Lord, 1920. But if we have any idea of winning the Japanese to Christ we shall soon discover it will not be accomplished by acting the pagan toward him.

May it not be that we are standing at the parting of the ways and that we are deciding now whether we believe that Democracy is big enough and strong enough to embrace men of diverse bloods and whether the fitness of a man to be included in its privileges and immunities shall be based on personal character, not color and race? May it not be also that we are standing at the parting of the ways when we are having the acid test applied to our Christian faith and we are deciding whether the Kingdom of Christ and the Brotherhood of Christ is strong enough to take and keep in a common circle, men of different races? The intelligent Japanese listens to all our splendid missionary preaching of the gospel and then sees the indignities heaped upon him by enacted laws and he is not to be blamed if he replies: "What you do thunders so hard in my ears I cannot hear what you say."—*George L. Cady.*

# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year to May 31st.

## RECEIPTS FOR MAY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	6,326.58	994.19	5,931.19	134.50	11.50	13,397.96	4,917.46	18,315.42	7,973.74	26,289.16
1921	7,322.49	1,359.38	7,576.51	109.35	13,037.86	29,405.59	4,602.54	34,008.13	6,524.75	40,532.88
Inc.	995.91	365.19	1,645.32		13,026.36	16,007.63		15,692.71		14,243.72
Dec.				25.15			314.92		1,448.99	

## RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	105,354.74	6,509.54	30,992.26	501.94	16.50	143,374.98	8,955.08	152,330.06	60,720.11	213,050.17
1921	120,914.02	6,719.78	30,213.12	587.24	98,793.86	257,228.02	13,528.59	270,756.61	56,785.07	327,541.68
Inc.	15,559.28	210.24		85.30	98,777.36	113,853.04	4,573.51	118,426.55		114,491.51
Dec.			779.14						3,935.04	

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.*	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,370.92	1,615.33	5,495.01	278.29		17,759.55	31,439.67	49,199.22		49,199.22
1921	2,217.39	1,485.28	6,138.44	94.35		9,935.46	29,320.21	39,255.67	3,550.00	42,805.67
Inc.			643.43						3,550.00	
Dec.	8,153.53	130.05		183.94		7,824.09	2,119.46	9,943.55		6,393.55

## SUMMARY OF RECEIPTS EIGHT MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	213,050.17	327,541.68	114,491.51	
Designated by Contributors for Special Objects.....	49,199.22	42,805.67		6,393.55
<b>TOTAL RECEIPTS.....</b>	<b>262,249.39</b>	<b>370,347.35</b>	<b>108,097.96</b>	

## FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Southern Pines, North Carolina, is planning a new auditorium which will seat several hundred people. The congregations have severely taxed the seating capacity of the present building, and they must have more room. They plan to raise \$20,000 for this improvement.



Our Plymouth Church, Spokane, Washington, was startled by the discovery of a fire which had broken out in the basement of the church edifice on Sunday morning, April third. Considerable damage was done before the fire was extinguished. Fortunately, the loss was well covered by insurance, and repairs will be made at once.



Park Church, Oklahoma City, under the leadership of Dr. Frank Fox, is pushing forward with fine success. It occupied the first unit of its new building (the front part) in March and has already outgrown it. It increased its resident membership by twenty per cent during April. Steps are being taken for the immediate completion of the entire house of worship which will give them a splendid plant in the best residence section of the city.



Clinton Avenue Church, Brooklyn, is vigorously pushing plans for a new and modern church edifice, with adequate equipment for community service in that part of the city. Already it has a large fund for the purpose. The old building with its historic memories will give way for an edifice better adapted to the need of the present and future.



Loomis, California, dedicated its new house of worship on April twenty-fourth. The building cost \$17,000 and by the aid of the Church Building Society was entirely paid for. Its equipment includes a moving picture machine, and it has ample rooms for social and recreational service.



Our Community Congregational Church in Stearns, Kentucky, now some three years old, dedicated its new church building May eighth. Dr. L. H. Keller preached the dedication sermon, and Superintendent Neil McQuarrie and Pastor J. G. Evans assisted in the service.



Woodbury, Georgia, completed its excellent house of worship about four years ago, and has the sympathy of all our fellowship in the disaster which befell it in April, when a cyclone wrecked the edifice. The people have rallied bravely, and plans are being made for the immediate rebuilding of the church.



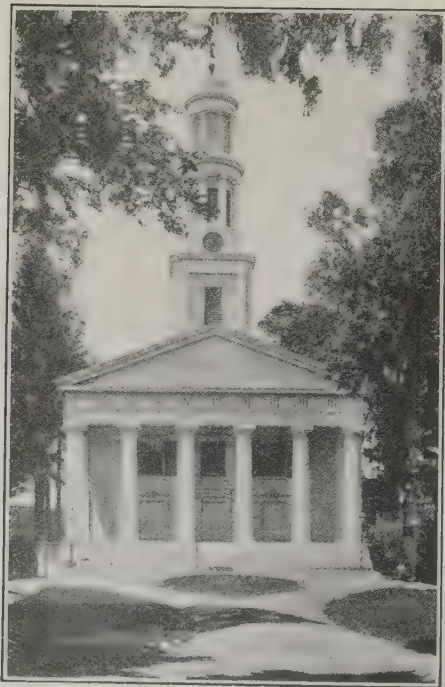
Hancock, Michigan, in the heart of "the copper country" has recently completed the fine new house of worship planned in the early days of the war. In spite of difficulties and delays they have carried it through to a finish. The enterprising leadership of the pastor, Rev. Ulysses G. Rich, was a great factor in the success of this effort.



FARMINGTON, CONN., CONGREGATIONAL CHURCH AND PARISH HOUSE

## A GROUP OF COLONIAL CHURCHES

**A**NY one who has seen the "Old Ship Church" in Hingham, Massachusetts, has looked



MADISON, CONN., CONGREGATIONAL CHURCH

upon an admirable example of the square church generally used in the first century of our Pilgrim history. Its truncated top, providing a deck or platform on the roof for a lookout over sea and land, doubtless gave this particular building its name. Other square churches, like the one in Hartford, generally had pointed roofs.

Not far from the time when this Hingham church was erected (1781) Sir Christopher Wren had devised a new architectural style, which he displayed in two hundred church buildings that he planned after the great London fire of 1666 which swept that metropolis with devastating power. He was not alone in introducing this new style, for other distinguished architects of that period, under the influence of the "classical revival" of that day were working along similar lines. The new order combined so many elements of beauty and convenience that it became very popular in England for parish churches without seeking to rival the Gothic splendor of the Cathedrals.

It made its way to the new world, and in the eighteenth century the





POMFRET, CONN., FIRST CONGREGATIONAL CHURCH

colonies along the Atlantic coast saw the erection of many "Colonial Churches." The so-called "Georgian influence" modified the early simplicity of these churches somewhat, while leaving their essential characteristics untouched.

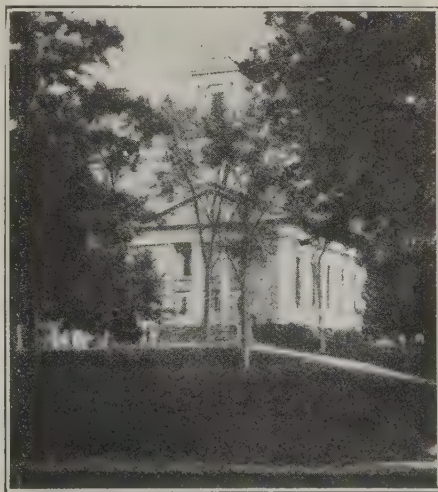
For more than a hundred years, till near the middle of the nineteenth century, this may be said to have been the prevailing style of church architecture in America. Within the last century other architectural styles have entered the field to dispute its supremacy, but there are still many who prefer it to any other. It has a dignity and charm of its own, and is admirably suited to many situations.

The Greek features of this style are at once apparent. Its floor plan is a parallelogram whose length is about one-third greater than its breadth as in the Parthenon and other ancient temples. Horizontal lines mark its pediment and the tops of doors and windows. A pillared entrance welcomes the worshiper as he approaches, sometimes Doric and sometimes Corinthian in character. There are, of course, modifications of these features in some cases, as in the occasional round topped windows and recessed entrances, but these are departures from the original style.

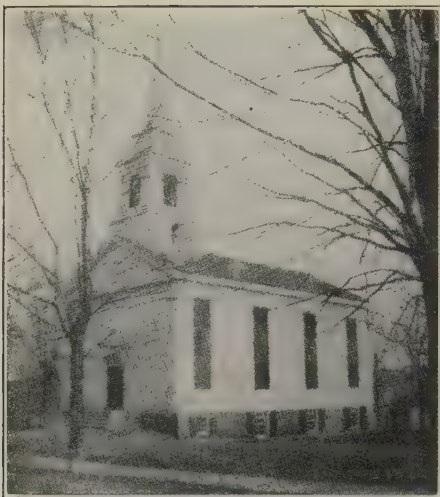
The early Colonial Church was a "one-cell" church. While the cathedral or abbey might have several chapels clustering around the choir end of the building and still other rooms attached to its cloister, this parish church had but a single room and that for worship. It was literally the "meeting house," and that was the name given to it.

With our modern conception of the larger work which a church is called upon to do this is not enough. Many rooms are needed for community service. These have been easily secured in a Colonial Church, either by excavating a basement under the entire building and finishing several rooms there for Sunday School and social needs; or by constructing an addition to the church with as many rooms as may be needed.

The steeple or spire is a distinctive feature of the Colonial Church as Sir Christopher Wren planned it. Like a heavenward pointing finger it reminded men that they are immortals and should look for a home beyond this world. These slender and graceful spires were landmarks in the countryside along the Atlantic states, silent preachers of the spiritual life. The pealing summons of the



CLINTON, CONN., CONGREGATIONAL CHURCH



CHESTER, CONN., FIRST CONGREGATIONAL CHURCH

church bells which hung in them brought from their homes far and near a host of worshipers to the house of God. We hear that music less frequently today and the whirling vehicles carry many in another direction, to the detriment of the public life.

We present in this issue of THE AMERICAN MISSIONARY a group of Colonial Churches which link together past and present in a rather remarkable way. They represent the village and country churches which dotted New England and New York and states farther south for a hundred years and more. Larger and more elaborate churches of the same type were found in the cities and large towns, but the robust and vigorous Christian life of the rural districts was nurtured in such meeting houses as these.

These are all venerable churches, the organizations ranging from one hundred and fifty-seven to two hundred and fifty-four years of age. Clinton, Connecticut, organized in 1667, was nearly a hundred years old when Princeton, Massachusetts, the baby of this group, was organized in 1764.

Pomfret, Connecticut, organized in

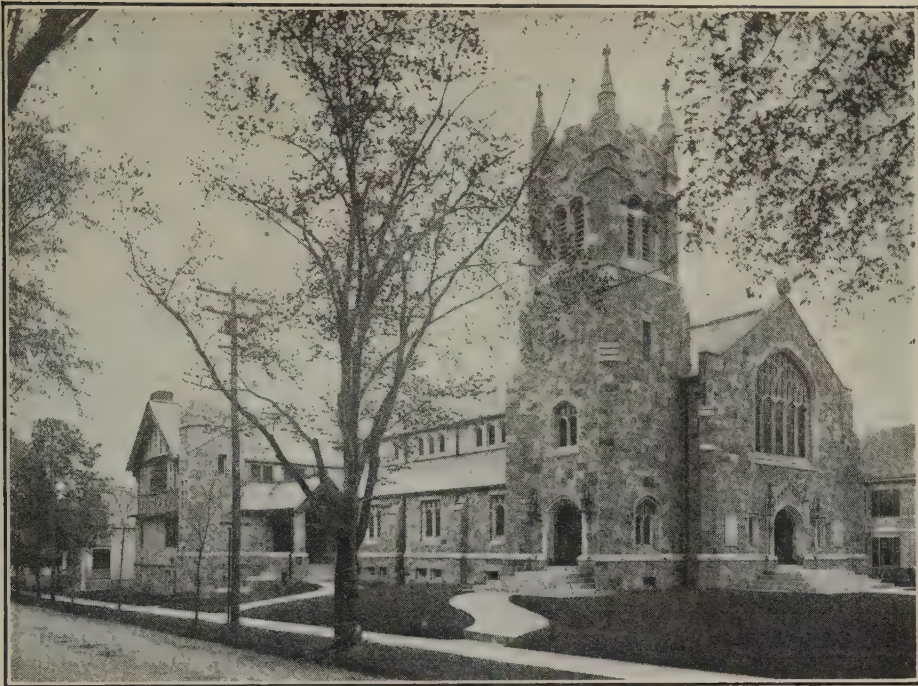
1715, is sixty-three years younger than Farmington, Connecticut, which dates back to 1652 for its beginning; while Madison, Connecticut (1707), was thirty-five years old when Chester, Connecticut, was born (1742). Up to date these six churches represent a total church life of twelve hundred and seventy-nine (1279) years, covering more than twelve centuries.

These houses of worship were of course erected at a much later date than the organization of the churches. Yet though they are comparatively modern, each of them was constructed before the Church Building Society was dreamed of. The dates range from 1771 (Farmington, Connecticut) to 1846 (Chester, Connecticut). This Society, therefore, organized in 1853, had no chance to lend a helping hand when they were built. But it rejoices in these attractive and dignified places of worship and in the work which has been done in them. They have been fountains of blessing from which streams of influence have gone forth to enrich and ennoble our country.



PRINCETON, MASS., CONGREGATIONAL CHURCH





WEST MEDFORD, MASS., CONGREGATIONAL CHURCH

## STRENGTH AND BEAUTY

*By Secretary Charles H. Richards*

**M**ORE and more our American churches are remembering that the scriptures emphasize beauty as a marked element in the nature of God, and that it shines out resplendently in His work. The early colonists had to conquer the wilderness, and their successors struggled with practical difficulties which left little leisure for the esthetic. Stern necessity is no friend of art.

But as the country has become great and prosperous, taste has developed and the love of the beautiful has grown. People have built beautiful houses, and adorned them with fine pictures. Landscape gardening has made their estates splendid. Public buildings are designed with all the architect's skill to make them attractive. Our museums are filled with rare treasures from the old world.

It is not strange that in this gen-

eral improvement of the artistic sense, men should remember that the religion out of which Christianity sprang laid great stress upon beauty. They remembered that in Ezra's time one said, "blessed be the Lord, . . . who hath put it in the king's heart to beautify the house of the Lord." They were not surprised to find that the builders of the temple were told to "make His place glorious," and that it was said of that noble house of worship which "glistened like a mountain of marble" on the sacred hill, "strength and beauty are in His sanctuary."

Indeed all the great world-religions have sought to express their devotion to God in the finest buildings which could be devised. The great temple of Karnak was a marvel of impressive grandeur. The Parthenon was an artistic gem. The Taj Mahal in India is called by many the most exquisite



POMONA, CAL., PILGRIM CONGREGATIONAL CHURCH

triumph of the builder's art in the world. Chinese pagodas and Mohammedan mosques have been constructed with lavish expenditure of thought and money.

The Christian world has not fallen below this standard in its temple building. It has filled Europe with stately cathedrals and beautiful parish churches which command the admiration of all who see them. They are evangels in stone. They are silent preachers of the grace of God revealed in His Son for the salvation of the world.

More than two centuries ago our fathers had outgrown the barnlike structures which the crude conditions of their frontier life compelled them to use as places of worship at first. They had ampler means and finer taste, and began to build "colonial churches" after plans introduced from England. There was real beauty in the best of these, and they were a delight to the eye and an inspiration to the soul. Such a building

was to our forbears the very "house of God and gate of heaven." So it is today for very many.

But there are several great styles of architecture, and no one of them can long hold the field alone. So it came to pass that about a hundred years ago other forms of beauty in church building began to appear. In the best examples of any one of these it may be said that "strength and beauty are in His sanctuary."

Many churches cannot aspire to anything very ornate or splendid in their houses of worship. They are too young and poor to attempt anything so far beyond their present strength. We have the heartiest sympathy with those who at first can only build a "bungalow church," or some modest frame building which will give shelter and provide equipment for the work of the church. Even then we would urge that this simple structure should be erected in such proportions and with such close adherence to correct architectural stand-





CORTLAND, NEB., PILGRIM CONGREGATIONAL CHURCH

ards that it will please a cultivated taste. It should not be grotesque or abnormal or unchurchly.

But a prosperous church with ample means does well when it shows that God has put it into its heart to "beautify the house of the Lord," and to "make his place glorious."

We are showing in this issue of the magazine some fine examples of two of the great architectural styles. They show how far our churches have advanced in taste and artistic feeling in recent years. They have a dignity and charm which is felt by every one who beholds them.

The church at West Medford, Massachusetts, is an excellent example of one form of Gothic architecture. This suburb is practically part of greater Boston, and this noble building is in striking contrast with the first church erected in Boston by the Puritan colonists, with its quaint roof and little windows. We can but rejoice that the evolution of three centuries has flowered in our day in such a beautiful house of worship as this.

Another type of Gothic architecture is seen in the rarely attractive Pilgrim Church in Pomona, California, with its fine proportions, pointed windows, and excellent parish house, in a wonderful setting of tropical trees and shrubs. Within and without this edifice measures up to the esthetic standards of modern culture. It has also a rare equipment for community service, and its clustered buildings form a group very pleasing to the eye. This church also takes pains to keep its grounds beautiful.

Still another type of worthy architecture is seen in the new church at Cortland, Nebraska. This is of remoter origin than the others, dating back to the temples of Egypt and Greece in its structural principles. The pillared front, like that of the Pantheon in Rome, speaks of the beautiful temples on the Acropolis in Athens. The strong, substantial walls resemble those of Thebes. Solidity, dignity, harmony are there. Here also "strength and beauty are in His sanctuary."

# THE CONGREGATIONAL EDUCATION SOCIETY

**C**UR denominational colleges have been the subjects of the first studies made by the Educational Commission of the National Council. Several meetings of the Commission have been held. The secretary, Dr. Holt, has journeyed South and West, making first hand investigations.

\* \* \*

Writing in *The Congregationalist* of the facts thus far obtained by the Commission, Dr. Eaton says: "As a denomination we appear to have fallen into easy-going ways regarding Christian education. The friends of individual institutions are devoted to their welfare; but there has been little manifestation of responsibility for a nation-wide educational policy and little or no determined getting under the tasks such a policy would set for us. The case of what may be called the 'Home Missionary Colleges' calls for prompt and vigorous action. These emerging colleges are doing and will do for our younger states what the now famous colleges have done for the East and the older West. Their development is a sacred trust. These colleges have had a long and arduous struggle, aggravated by war and post-war conditions. The heroism of their leaders and supporters and the loyalty of their students are beyond praise. Their need is exigent. With some of them life itself is in the balance. Organized help must come promptly and generously. Here is one of our immediate denominational tasks."

\* \* \*

The total number of Congregational students in Protestant theological seminaries in the country is one hundred and fifty-seven. That means less than fifty will be graduated this year to go into preaching, teaching, mission service, and other forms of religious work. There may be as many as twenty-five men available this year for churches looking for pastors, but the last year's records show one hundred and seventeen vacancies made in our ministry by death alone.

\* \* \*

The pageant has been used most effectively in depicting the beginnings, progress and life of colleges and academies.

Franklin Academy found rich material for its pageant illustrating its fortieth anniversary. This was presented as a feature of Commencement week in May.

Twenty-five years of college life were shown in Fairmount College's pageant of four episodes. One of these was particularly encouraging in showing the widespread influence of her sons and daughters as missionaries and Christian leaders.

\* \* \*

The students of Fairmount pledged one thousand dollars in ten minutes for "Fairmount in Turkey." The credit for this is due to President W. H. Rollins who organized an efficient student committee, and to the Secretary of the American Board who made an appeal. The students, however, owe much of their inspiration to their representatives on the foreign field, Mr. and Mrs. Merrill Iseley. These two recent graduates are now in Constantinople studying the language, preparatory to educational work in Adana or Aleppo.



## THOSE WOMEN WHO LABOR IN THE GOSPEL

**T**HAT one group of women "keep silence in the churches" was urged by the Apostle Paul, but with equal earnestness he wrote of another group: "I entreat thee help those women which labored with me in the Gospel, whose names are in the book of life." The minister of today rejoices in these women. They are valued helpers. They may be Pastor's Assistants, Directors of Religious Education, Missionary Workers, or hold some other title. Their names are on card catalogues as candidates for home and foreign missionary service, and always they are "Those women who labor with me in the Gospel."

Every woman who engages in such work should have training for it. The scope of church work has enlarged. No one but a trained worker is able to meet the demands.

The program of the church at the present time includes the securing and training of religious teachers, creation of a curriculum for all grades of Church Schools, establishing week-day and vacation schools of religion, strengthening and vitalizing the educational program of each local church, and the creation of community programs of religious education, through which the church will use music, art, drama, and recreation as agencies for the spiritualizing of the ideals of the whole community.

A course at a training school, study, practice work under supervision, all of these are necessary for one who would engage in such work. This

was felt by Miss Florence Fensham, and largely through her initiative the Congregational Training School for



HOME OF THE CHICAGO TRAINING SCHOOL FOR WOMEN

Women was founded in Chicago in 1909. The aim of the school is to prepare young women to serve in our churches as Directors of Religious Education and of Young People's Work, Church Assistants, Parish Workers, and Instructors in Week-day Religious Education.

The first home of the school was

a handsome residence donated by that honored philanthropist, Dr. D. K. Pearsons. He made this gift because in his travels he had been impressed with what intelligent Christian women are doing all over the world for the betterment of society. In 1918 this residence was sold because of changes in the character of the neighborhood, and because the new location would give students the advantage of courses in the Chicago Seminary and the University. The training school is now located at 5603 Dorchester Avenue. Here a twenty-room house forms the present home of the school and it is crowded already.

The family consists of twenty-two students, who represent nine states of the Union, and two young women are from China.

The minimum requirement for admission is the completion of an accredited high school course. These students are required to take a two years' course in the training school. College graduates complete the course in a year.



The central feature of the requirements of all students is practical work. The visitation of social and civic welfare agencies; the observation of religious and educational institutions; practice teaching and executive work in connection with churches, settlements and missions, constitute the "Practical Work" by which the "Book Work" is tested, and around which the entire curriculum is constructed. Young women from the school go to eight-day nurseries twice a week to tell stories and supervise a play hour. The students have charge of the Daily Vacation Bible Schools, one of which is held in the First Congregational Church. For some time they have had charge of the English department of the Bohemian Bethlehem Church.

All education has moved into the laboratory. The Congregational Training School for Women is not behind, for it recognizes the fact that there is no greater laboratory in the

world for social, missionary and church work than Chicago.

The course of study is comprehensive: Bible, Use of the Bible in Public Address, Modern Church School, Graded Sunday School, Curricula, Bible Story-telling, Psychology, Christian Fundamentals, Stenography and Typewriting, Church Efficiency, Young People's Work, Handwork and Games, Music, Expression, English, Church History, Missions, Child Study, Psychology of Religion, Sociology, Parish Service, Economics, Church in Modern Society, Parish Visiting, Dramatization of Bible Stories and practical field work.

The present Dean of the training school is Miss Margaret Taylor. The graduates number fifty-six while others have taken partial courses. Ten are now holding positions as church assistants. There are nine on the foreign field. Eight are wives of pastors. Six are engaged in social work.





In 1920 there were but five graduates available for Christian work and to fill the positions calling for them each young woman should have been multiplied by ten. This year there have been requests for seventy graduates. How shall these places be filled by the ten young women of the graduating class?

Every year there are worthy young women who desire the training the school offers, but who are unable to meet the expense. Scholarship aid is one of the needs of the training school.

The Home Missionary State Unions, churches and individuals contribute

times, calling on all the church families, attending all services and special activities of the church, and co-operating with various civic and religious organizations."

A letter from a minister is as follows:

"I am very glad to write a word of appreciation of the work of our Miss G., a graduate of your school. She has been an invaluable help, especially to the Sunday School. She evinces a very thorough knowledge of Sunday School and church problems, and gives evidence of efficient training. I am happy to commend her personally, and to say that the kind



DAILY VACATION BIBLE SCHOOL UNDER CARE OF TRAINING SCHOOL STUDENT

to the support of the school.

For the first time this summer there will be a summer session at the training school.

What are graduates doing? Here is a list of the tasks reported by a graduate in a small Wisconsin church:

"Grading the Sunday School, conducting a training class for teachers, installing a thorough system of church records, starting a cradle roll, organizing a Camp Fire Girls and three Christian Endeavor Societies, meeting with high school girls for physical exercise and social good

of education you seem to provide is an excellent equipment for one entering such a field as is hers." A layman in the same church writes: "I feel I owe it to the Congregational Training School to do something for them for giving us such a splendid young woman. Herewith find check enclosed."

Another pastor said: "I want to express my appreciation in the strongest possible terms of the fine work which your school is doing. One of your graduates, Miss C., who has been handling our Primary Department and doing some parish



GRADUATES OF KINGFISHER COLLEGE, 1921

work in connection therewith, has been all that we could desire as a helper in the field. I do not know a feature of our Congregational work that is more necessary to the churches than that which is represented by the Women's Training School in Chicago."

"The war made this class quite small," writes Dr. Tuttle, president of Kingfisher College, Oklahoma. "They are a class to be proud of even if few in numbers."

All these young people are earning their way. The young woman at the right has acted as secretary to President Tuttle. She is one of a family of thirteen children, three of whom have already graduated from Kingfisher, while four are still students there. Her aim is to go to the foreign field as a missionary. The other young woman member of the class also expects to engage in missionary work.

Two of the young men look forward to studying at Oberlin, and entering the ministry. The other expects to go to the foreign field under the American Board. Dr. Tuttle may well be proud of this graduating class.

Principal Eaton of Billings Polytechnic writes:

"I wish you could have been here a week ago and seen the splendid lot of young people as they were received into the church—the largest number ever admitted to the Polytechnic Church in any one year. There were fifty-three in all. Quite a large number joined on confession of faith and were baptized; others joined as associated members, keeping their membership in their home churches. All this makes our church worth while, and the good people in New England who are putting their money into this school may be assured it is a good investment."

### COMPARATIVE STATEMENT

RECEIPTS FOR MAY 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year..	10,071.00	1,867.00	1,250.00	14,092.00	27,280.00
	Last year..	3,294.00	3,365.00	.....	8,833.00	15,492.00
	Increase...	6,777.00	.....	1,250.00	5,259.00	13,286.00
	Decrease...	.....	14.98	.....	.....	1,498.00



# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## FOUR FIVE-MINUTE TALKS

**I**T is a fact that they lasted but five minutes each, but the talking was done by Mrs. Katherine P. Heald, one of our Sunday School Extension workers in the Southwest. It is also true that the talks were concerning missionary work, and being told by a live home missionary worker, they really meant something to all who heard them.

The four brief messages were given on successive Sundays before the First Congregational Church School, El Paso, Texas, and much interest was evidenced. On the fourth Sunday, Mrs. Heald was specially invited into the Primary Department, where the little folks handed her one dollar, asking her to give it to Dr. Heald, to help build churches or organize Sunday Schools, where people could learn how to be good. Then they were told about a Mexican Mission, where the roof has been blown off the building, and the little folks asked that their offering might go to that place. It will not put on the new roof, but it will help, and, above all other things, teach those little people the gladness of giving, that others may be helped. In the picture one of the group is holding in her hand a dollar bill, representing the entire offering.

Soon after this incident Mrs. Heald visited the East El Paso Mexican Mission in response to an invitation to address the Mother's meeting, the address being given in Spanish. The children present recited Bible verses

in Spanish and English, and sang hymns they had learned in the Sunday School. Then the workers served *atole of pinole* (a thick drink made from ground parched wheat) and wafers. It was served under difficulties, for they had only four glasses (jelly glasses), and these had to be washed for each relay. But the gathering was inspiring, and the hospitality genuine.

Dr. Maltbie Babcock, great Christian, inspiring preacher, illuminating writer, penned these words:



"PLEASE LET US HELP"

"Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill are the wheat and  
the shower,  
And the sun and the Father's will."

Back of the offering of those happy little Sunday School boys and girls, was a desire to help others, and the underlying purpose of those Mexican mothers, was a longing to make the world better. Such longing must lead to realization.



MEXICAN MISSION, FIRST CONGREGATIONAL CHURCH  
LAWTON, OKLA.

## A NEW MEXICAN SUNDAY SCHOOL IN OKLAHOMA

*By Rev. William A. Roberts*

**I**N the eastern part of the city of Lawton there is a Mexican community into which the writer was asked to go and organize Sunday School work, with the added purpose of teaching the young people and children English and holding up the best ideals of American citizenship. This request was complied with and the first meeting was held in a Mexican pool hall owned by one of the leading Mexicans. For the next meeting the back half of a rooming house was secured in a more centrally located part of the Mexican community. This room was cleaned out, painted and benches built before the next Sunday. A reed organ from the Congregational Church was taken to the mission and for the first meeting supplies left over from the Sunday School in the Congregational Church uptown were used. Fifty people, men, women and children were present at the second meeting, and this attendance has been maintained.

On the third Sunday the Mexican people themselves organized a Blue

Cross Society. This society is patterned after the Red Cross and has for its purpose the taking care of cases of need among the Mexican people.

Here is a great work well on its way to stability, filling a need not met in any other way. Your missionary can, of course, give only the tag ends of his time to it. It needs the full time of another worker. Such a missionary working among the Mexicans in Lawton could do similar work in



MEXICAN MISSION, LAWTON, OKLA.

Anadarko, Walters, Waurika, Duncan and Chichash—working out from the town of Lawton as a center.



## STUDENT SUMMER SERVICE APPOINTMENTS

*The Challenge: Using my life where it will count the most for the summer months of 1921.*

**S**UCH are the words heading twelve "Suggestions for Service" sent to the young people who have been commissioned for Sunday School Extension work during the summer vacation. Following are the names of these workers, their college affiliation and the home missionary parishes to which they have been assigned:

Dorothy V. Burton,	Oberlin	Bountiful, Utah.
Gertrude Campbell,	Oberlin	Collbran, Colorado.
Hazel Brownson,	Wheaton, Mass.	Corbin, Kentucky.
Jane Eleanor Bobbitt,	Cincinnati,	
	Missionary School,	Evarts, Kentucky.
Dorothy Cooper,	State Normal School,	
	Vermont,	Stearns, Kentucky.
Olive Pearson,	Kingfisher,	Georgia.
Katharine Thompson,	New Hampshire,	Star, North Carolina.
Austin Moore,	Olivet,	Big Horn, Montana.
Ralph B. Edwards,	Tabor,	Montana.
Virgil E. Foster,	Tabor,	Wood, South Dakota.
Eugene L. Roose,	Washburn,	Buffalo, Wyoming.
C. Frederick Marden,	Dartmouth,	Gary and Miller, Mont.
Arthur A. Wellek,	Carleton,	Alamo, North Dakota.
Eugene Cleavinger,	Kingfisher,	Oklahoma.
Walter T. Banks,	Talladega,	Talladega, Alabama,
A. C. Adams,	Piedmont,	Georgia.

Other appointments are partially arranged for, the total reaching about twenty. A wonderfully attractive and rewarding service faces these young people. How helpful they are going to be to other young men and women, and to boys and girls, during the coming months. What a rich blessing awaits them and what a thrilling story of Christian service they will be able to tell when they return to home and church and college next autumn.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment.

### FORM OF BEQUEST

I give \$\_\_\_\_\_ to the Congregational Sunday School Extension, organized in New York City in the year 1917.

### CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

# *The* ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

## SOME SIGNIFICANT FIGURES

**T**HE PILGRIM MEMORIAL FUND reports, May 31, receipts for the month, \$99,358.61; total collections to date, \$3,135,036.46; total number of subscriptions, excluding cancellations, 106,835.

Distributable net income for six months ending June 1, 1921, \$54,000, remitted on that day by the Corporation for the National Council to the Trustees of the Annuity Fund for distribution under the two plans—the Original Plan and the Expanded Plan—both of which are endowed by The Pilgrim Memorial Fund. Subscriptions to The Pilgrim Memorial Fund as prepared in schedules for the Year Book, show the leading states as follows: Massachusetts, \$1,368,464; Connecticut, \$1,252,318; New York, \$604,908; Illinois, \$465,024; Ohio, \$264,392; Iowa, \$253,291; Minnesota, \$240,674; Michigan, \$214,166. Per capita gifts, based upon the resident membership for the year 1919: Connecticut, \$21.14; New Jersey, \$17.19; West Virginia, \$16.27; Missouri, \$11.64; Massachusetts, \$11.48; Minnesota, \$11.45; Southern California, \$10.50; Arizona, \$10.40; New York, \$10.28. Large gifts from individual churches: Old South Church, Boston, Massachusetts, \$172,319.06; First, New London, Connecticut, \$108,891.00; Broadway Tabernacle, New York, \$92,547.88; United, Bridgeport, Connecticut, \$80,574.00; Plymouth, Minneapolis, Minnesota, \$78,971.50; Clinton Avenue, Brooklyn, New York, \$71,045.25; Center, New Haven, Connecticut, \$63,081.50; Central, Brooklyn, New York, \$59,808.00; First, Naugatuck, Connecticut, \$58,672.19; First, Canandaigua, New York, \$55,064.50; Second, Waterbury, Connecticut, \$54,237.75; Harvard, Brookline, Massachusetts, \$51,914.85; Christian Union, Upper Montclair, New Jersey, \$50,541.00; Whitinsville, Massachusetts, \$50,321.00; First, Montclair, New Jersey, \$48,902.00, a member of the last named giving also \$5,400 credited to another church in the list quoted above.

THE ANNUITY FUND reports, May 31, new members received for the month under the Original Plan, fourteen, and under the Expanded Plan, ten; total certificates then in force: Original Plan, 998; Expanded Plan, 45.

THE SUPPLEMENTARY FUND reports seventeen ministers over fifty-five years of age assisted through this Fund in securing and maintaining membership.

THE HERRING MEMORIAL FUND reports 537 subscriptions, total gift, \$16,572.18.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF reports 358 pensioners, and total receipts from January 1st to May 31st, \$66,109, compared with \$55,025 last year.



## A NOBLE GIFT FROM HAWAII

**I**N preparing the report of The Pilgrim Memorial Fund Commission for the National Council attention was freshly called to the quota of \$50,000 tentatively assigned to Hawaii toward which, on May 14, there was a record of only one pledge of \$50. In a conference in the matter, held that day, it developed that there had been no formal acceptance of the quota but there was confidence in the well-known spirit of loyalty in the Hawaiian churches and their devotion to the interests of our fellowship. At that very moment a message was speeding across the continent bearing tidings of joy, and only two days later a package was received from Hawaii which, on being opened, was found to contain \$50,250 in bonds and under separate cover a remittance

of \$1,356.18, a total of \$51,606.18.

At a meeting of the Board of Trustees of the Annuity Fund, May 17, a resolution was adopted expressing to the friends of the Hawaiian Evangelical Association, through which the gift was transmitted, our heartfelt appreciation and gratitude with the expression of the hope that "our hearts and the hearts of our brethren in the Pacific may be knit together in closer bonds of Christian fellowship."

The example of the Hawaiian churches in recognizing their responsibility and in discharging so promptly and completely their part in this great work for the ministry is commended to every church in America. Only as all loyally fulfill their respective pledges will the end be achieved.



## CONCERNING "THE DOUGHBOY AND THE VETERAN"

**I**T is a great satisfaction to know that the dialogue, "The Doughboy and the Veteran," which was published two months ago for use in connection with the chart for Missionary Education, has proved remarkably successful. Enthusiastic words of its effectiveness come to the office. Probably there is no better way to bring home the significance of the Annuity Fund and the Board of Relief than by its presentation before Sunday Schools, Young People's organizations, or Missionary Societies. For its original conception we are indebted to two high school boys of the South Church, Concord, New Hampshire, under the leadership of the director of religious education. Their splendid example ought to stimulate other people,

young and old, to a like endeavor

Another boy, by the way, who had a part in creating a similar play, in talking with his teacher not long ago, gave a lesson in the psychology of the Christian life that ought to be learned by hundreds of thousands: "One reason why I like this work is that it gives a fellow something worth while to do for missions. I used to hear my father talk about the millions of dollars that had to be raised and it made what I could give in money look pretty sick. I try to give all I can still and in fact I'm giving more than I ever did. But somehow this work seems like more. You see, I feel as if I could put *myself* into that." Whosoever puts himself into a work is putting in something of more value than silver or gold.



## SOME REFRESHING BITS OF CORRESPONDENCE

FROM A MAN WHO GAVE UP HIS MEMBERSHIP IN THE ANNUITY FUND: "I was originally a member of the Annuity Fund under the Original

Plan, but withdrew my membership three years ago. I was a wise man when I joined, a fool when I withdrew, but I have come to my senses

once more. In other words, I want to join over again."

FROM ONE OF THE OLDER MEN WHO HAS RECENTLY TAKEN MEMBERSHIP:

"I received certificate No...., entitling me to a place on the Annuity Fund list. I am much pleased to have consummated this transaction. I strongly approved of the idea from the first, but I never supposed that I would be able to take advantage of it. That I can do so even at my age convinces me more fully how wise and helpful a plan it all was."

FROM A MAN RECEIVING AN UNEXPECTED REMITTANCE ON HIS ANNUITY: "Thank you for the check for \$75. It is like manna from the skies."

FROM A LEARNED STUDENT (INCLUDING SPELLING): "Since making the Promise to Pilgrim Memorial fund I left the Congregational Church since that time and therefore I withdrew all Promises further more the Bible dont warrent such a Proposition it is unscriptural."

Yours truly,

M——,

International Bible Student."



## TRUE STORIES FROM MINISTERIAL LIFE

**I**F a Secretary sometimes questions the propriety of putting into print the life histories that are revealed to him in the natural, unconstrained letters of his correspondence, he has at least a considerable measure of authority for such action in the words of our Lord who said: "What ye hear in the ear that preach ye upon the housetops;" and it is necessary that that which is heard in the ear in the simple narration of the lives of godly men and women should be proclaimed upon the housetops, in order that the great public of our Congregational churches, who are good at heart but frequently inattentive to the call for help, should be made to know the splendor and the tragedy that lie just beyond their gaze. No hand can be too reverent that raises the curtain which hangs between the public and those whom God has called to go through great tribulation. Just a few cases here and there will illustrate what is taking place of patient endurance, faithful courage, and uncomplaining fortitude under suffering.

Reverend ——— was a home missionary in the vast uplifted state of Wyoming not many years ago. He had gone out to that wide new land fresh from his seminary training, in

response to the call for young men to enlist for the heroic service of building the great West into a likeness of the City of God. While some men dream of the wealth which should make them captains of industry, and others have their visions of power in public life, he dreamed his dreams of towns and cities that should arise in that great new land of the Northwest, and whose men and women should become the creators of a new state that should do the will of God. He gave himself to that toil with unremitting zeal and with abounding joy. The mighty mountains of Wyoming uplifted his heart and the deep valleys led him more profoundly into a realization of the things that are eternal.

Then came the day that changed his life. As he puttered one day about his shack there came a call from a distant camp for a minister—"Come at once to see a dying man and if necessary hold a funeral." Quickly his horse was saddled and bridled, the few necessary words of parting spoken, and the young minister started on his hard gruelling ride to the distant camp. Hour after hour the sun beat down until horse and man were almost exhausted. Reaching a spring they both stooped down to drink. The tragedy of a



broken life begins by the brink of that spring which was tainted with arsenic! The horse, drinking freely, died as the result of his draught; the minister, more restrained, did not die, but received within himself the seeds of a disease that wrought upon him year by year until it laid him helpless on a hospital bed.

In the years that followed that fatal ride his wife was called from his side into the great world beyond. The children grew up to high school

age, fighting for education with indomitable pluck.

For years the Congregational Board of Ministerial Relief kept that minister from despair despite his broken health, enabled the children to remain in school, and finally made it possible for the father to have in his dying hours a place where he was given comfort and respect to the end. He fought the good fight and kept the faith. Henceforth there is laid up for him a crown of righteousness.



## HE GIVETH STRENGTH TO THE FAINT

**D**O our readers appreciate the pathos of the answer that is given below to one of the questions asked by the Board of Ministerial Relief of a pensioner, eighty-two years of age, whose tongue never became accustomed to the English language but whose meaning is very plain. "What is your present age?" "Eighty-two years old." "Condition of health?" "We is very to tire to grow weary."

This quaint unconstruable English can hardly fail to cause a smile. "We is very to tire to grow weary" is a graphic description of the condition in which many of us find ourselves at the close of a day or a week; but within three months of the time when this aged minister had confessed that he was "very to tire to grow weary" he was walking with renewed strength the streets of the eternal city.



## WE KNOW NOT WHAT A DAY MAY BRING FORTH

**I**CAN see him now as I did when I was a boy, an erect and striking figure, a man well-known because of his distinguished pastorate in one of the great cities of our country, and honored by those with whom he labored. And yet great names, in pulpits reputed great, do not change the laws of nature. There comes a "day when the keep-

ers of the house shall tremble, and the strong men shall bow themselves." In his age, suddenly bereft of resources, he was thankful for the aid that The Congregational Board of Ministerial Relief was able to give to him—"A thousand thanks for the light and comfort brought to me by this kindness. My life now is one of great relief because of the help."

### CURRENT RECEIPTS, BOARD OF MINISTERIAL RELIEF

*For the Five Months Ending May 31, 1921*

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assoc's and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1920.....	12,227.78	622.32	678.31	1,934.91	2,500.29	1,451.68	25,962.66	45,377.95
1921.....	22,825.15	2,148.10	750.47	1,301.95	4,989.45	1,926.15	28,519.54	62,460.81
Increase....	10,597.37	1,525.78	72.16	.....	2,489.16	474.47	2,556.88	17,082.86
Decrease....	.....	.....	.....	632.96	.....	.....	.....	.....

Note—Donations, Conditional gifts and Legacies received for the permanent Endowment during the five months ending May 31, 1921.....\$6,881.16

# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## PAGEANTRY IN EDUCATION

**I**NTEREST in dramatic presentation as related to the missionary program is constantly increasing and the following suggestions are offered to any who are planning to use pageants:

The value of this type of education rests on four important principles of teaching and three important matters of practical strategy. Pageantry gives the largest and most democratic opportunity for the expression of the dramatic instinct. Every one of us, however veneered with conventional piety, has within her an instinct for dramatic art and a hankering for the stage. We may have real ability and want to show it; we may have no ability, but we like to be in the show none the less. A well constructed pageant offers opportunity for both geniuses and space fillers. Dramatic presentation of a story or an idea again involves the principle of self-activity dear to every educator's heart. The participants do not merely learn about a person or event. They reproduce the situation and by their own activity make the lesson real to themselves. Again, modern teaching lays great emphasis on the principle so picturesquely stated by John Bunyan, that the famous town of Man-Soul hath five gates, but the principal entry is known as Eye-Gate. Movies are more interesting than phonographs. Cartoons are more telling than headlines. Visual portrayal in drama and pageantry is much more effective than the most skillful telling of the same tale or the reading of volumes on the theme. The fourth principle of value is that of socialized instruction, or training people in doing important things together, co-op-

eratively. A well-prepared and well-given pageant has high educational value in character and ability to work together, whereas a program of little color and recitations is socially damaging and educationally worthless. Under advantages of practical strategy one would list the using of a large number of people. Every participant in a church or Church School activity becomes a booster for the enterprise. Again, every person engaged ties some family more closely to the work; therefore the greater the numbers of persons engaged in any church activities the larger the amount of good-will it has to depend upon. A third consideration is that work of this sort is new and well received and, therefore, of high value from the standpoint of publicity.

The pageant gives opportunity for the use of numerous committees—casting, costuming, properties, illumination, etc., depending on the size of production. These call for careful study on the part of the various committees to secure the accuracy, interpretations and effects desired. The important characters will not only learn the lines they have to say, but will often make some study of the characters they are to portray. The different groups will often make an effort to understand the times, to know when, how, and why the events transpired that they are representing. Only a few important characters are required, but a great number of persons can be worked in and are required for the mass effects.

Boys and girls who have taken part in a missionary pageant have a much more real feeling for missions and sense of missions than men who sim-



ply contribute in missionary offering. More people will attend a program or service or entertainment. Thus missionary pageants may interest many people who never before would give the subject of missions the slightest hearing.

*The Elementary Teacher* and *Church School Magazine* are printing in their columns from time to time some of the best things available in religious pageantry. The latter magazine is negotiating at the present time for the pageant "Bearers of Light," originally produced at Red Oak last fall.

Even the smallest organizations with the least resources can find a pageant that will prove pleasing, instructive, and inspiring, and the most ambitious can find one that will test their resources to the limit. If you don't find one that suits you, write one to suit yourself.

\* \* \*

### TOPIC FOR JULY, 1921

*Congregational Home Missionary Society*  
"THE CHURCH AND THE COMMUNITY"

The United States flag presented by a member who gives Pledge of Allegiance. Hymn: "O Beautiful for Spacious Skies."

The Christian Flag presented and Pledge of Allegiance given.

Hymn: "Faith of Our Fathers."

Prayer: Almighty God and Father of all mankind, grant unto us a vision of Thy love and our responsibility to Thee and to our community that we may find Thee in every uncared for child, in every home that needs a knowledge of Thee and in every man and woman whose lives cry out for Thy divine guidance and healing. Inspire us to know

that the hope of our nation rests upon the homes and the churches of the land, and that only as we realize our responsibilities and enter into the work of uplifting and strengthening righteousness can our land become truly great and serve its purpose among the nations of the earth. Help us to study, to know and to do Thy will, and those who look to us for example and counsel and leadership may not be turned aside by our unpreparedness and inefficiency, but come to know Thee and give themselves to Thy service. We ask in Christ's name. Amen.

Statement in brief of what the C. H. M. S. stands for and its work expected to cover.

Hymn or Solo: "God of Our Fathers."

"The Church and the Community," by Ralph E. Diffendorfer.

Have the chart or blackboard outline showing the church as the hub of the wheel of community activities, such as Y. W. C. A., Y. M. C. A. Select women representing each spoke in the wheel to tell of the work being done and to what extent the church is inspiring or assisting it, using the textbook as a guide and a basis for drawing deductions or giving suggestions. This should make the plan of work being done in the community more clear, as well as bring it out where more effort is needed on the part of the individual and the church. In communities not having outside organizations the textbook may be reviewed by four women, who will show how the church may become a Community Center. If the women for this part could be brought from the various churches with the object of planning a united effort, this program would be interesting.

At the close of the discussion the leader for the afternoon should set forth concretely any practical suggestion which could be put into operation at once and appoint committees to investigate conditions with a view to improving them.

Hymn: "My Country, 'Tis of Thee."

### THE MEETING AT LOS ANGELES

**I**T is necessary to change the date of the meeting of the Federation at Los Angeles, which will be held on the morning of July 6th.

We hope there will be a large attendance of delegates, as matters of importance to the Woman's Unions will be discussed.

A luncheon under the auspices of the Federation and Council of Women's Boards will be given on July 5th. Some well-known people will respond to toasts and a delightful occasion is anticipated.

## DEPARTMENT OF YOUNG PEOPLE'S AND CHILDREN'S WORK

### "IT WORKED"

A SMALL church, a body of little girls growing up without missionary training or instruction, no large working capital with which to start, the determination of a leader that something should be done—these were the elements out of which a children's missionary society was constructed which has operated successfully. Its history may be a help to others. The age limit of the children was set at eight to twelve years. Notes of invitation were sent to all little girls in the church within these ages inviting them to meet on a given afternoon to plan for a society of their own. The response was practically unanimous. A simple constitution was outlined explaining that they were to work for home and foreign missions, and were to send their money to their state Branch and Union. Each member signed her name to this constitution, and new members as they were added went through the same formality. Two officers were chosen, a secretary to call the roll and to keep the minutes and a treasurer to care for the money. These officers were elected by ballot and, with a little guidance, the children showed surprisingly good judgment in selection. A system of "rotation in office" was inaugurated that new officers might be trained each year. The name "Sunshine Band" was chosen and Saturday afternoon agreed upon for the monthly meeting.

From this simple beginning most satisfactory results were obtained. The attendance was uniformly good, helped in part doubtless by the simple treat that was sometimes furnished. At each meeting a short Bible story

and the Lord's Prayer repeated in concert were the opening service. The little secretary called the roll and read the minutes of the previous meeting, which were duly approved. The most exciting part of each program was the offering, for this was dropped into a jug which was never opened until the treasurer broke it at the close of the year amid excited guesses as to how much it might contain. The middle section of the meeting was the missionary story, a home story one month, a foreign one the next. The "Here and There Stories" were used. Then came the dearly loved work-hour. Scrapbooks were made, patchwork basted, reins knitted, picture postcards pasted together, little china dolls dressed, bean bags stitched—all to be sent to our mission schools. Piece bags, left over bits of yarn, scraps of ribbon, bits of cretonne furnished the necessary materials for most of this work. Some years an entertainment was given to put more money into the treasury, and each spring the treasurer carefully forwarded the money raised to the Branch and Union, receiving with great pride the return receipt.

Each little girl in the church as she grew up looked forward to "belonging" to the Sunshine Band, each in turn when she reached the age limit was proudly promoted into the next older group. In spite of changes in leaders the society flourished.

The plan is so simple that it can be used anywhere. We know that it will succeed—because "*it worked.*"

The Pilgrim League of New York met every 1921 goal.



# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for May, 1921

### The Daniel Hand Educational Fund for Colored People

Income for May from investments.....	\$11,300.85
Previously acknowledged .....	38,491.19
	<hr/> \$49,792.04

### Current Receipts

#### EASTERN DISTRICT

##### MAINE—\$452.68.

**Auburn:** Sixth Street Ch., 2.85. **Bangor:** All Souls Ch., Junior Auxiliary, 30; J. H. C., 75. **Belfast:** Mrs. M. E. B., package goods for Saluda Seminary. **Cumberland Mills:** Warren Ch.; W. M. S., goods for Greenwood S. C. **East Machias:** Miss C. B., for Fort Berthold Mission. **Ellsworth:** Mrs. B. B. W., package goods for Saluda Seminary. **Gorham:** W. M. S., goods for Greenwood, S. C. **Orland:** Ch., 30. **Portland:** J. M. G., 10.62; S. S. Class, box goods for Athens, Ala.; State St. Ch., Mission Circle, hospital supplies for Greenwood, S. C.; Williston Ch., two boxes goods for Greenwood, S. C. **Rockland:** Mrs. A. B. Y., package goods for Saluda Seminary. **Waterville:** First Ch., 84.45. **Westbrook:** Ch., 3.75. **Wiscasset:** Sunbeam Club, package goods for Athens, Ala. **Woodfords:** Ch., bbl. goods for Marion, Ala. **The Congregational Conference,** by George F. Cary, Treasurer, 57.65. **The Woman's Home Missionary Union of Maine,** Mrs. C. E. Leach, Treasurer, 157.36.

##### NEW HAMPSHIRE—\$788.73.

**Concord:** L. M. Soc., two boxes goods for Marion, Ala. **East Derry:** First Ch., 8.50. **Manchester:** For Lexington, Ky., 1.63. **Rindge,** First Ch., 50. **Tilton:** O. G. M., for Straight College, 5. **The New Hampshire Female Cent. Institution and Home Missionary Union,** by Miss Annie A. McFarland, Treasurer, 723.60.

##### VERMONT—\$1,317.71.

**Barton:** Mrs. M. A. K., for Dorchester Academy, 4.25. **Bennington:** North Ch., 12.48. **Cornwall:** First Ch., 5.35. **Danville:** Ch., 50. **Derby:** Ch., 1.60. **Duxbury:** South Ch., 1.50. **Glover:** West Ch., 3.89. **Guilford:** Ch., 7.50. **Hardwick:** S. S., 2.85. **Hyde Park:** Ch., 1.59. **Irasburg:** Ch., 6. **Middlebury:** Ch., 5.55. **Rochester:** Ch., 8.40. **Saxton's River:** Ch., 21. **South Hero:** Ch., 4.77. **Wallingford:** South Ch., 1.11. **Waterford:** Ch., 1.60. **Westfield:** Ch., 6.80. **Windsor:** Old South S. S., 2.46. **Woman's Home Missionary Union of Vermont,** Mrs. Max L. Powell, Treasurer, 1,169.01.

##### MASSACHUSETTS—\$4,129.37.

(Donations, 3,088.29. Legacies, 1,041.08.) **Amesbury:** Main St. S. S., for Saluda Seminary, 25. **Athol:** A. S. C., 1; A. S., 1, for Straight College; C. C. F., for Straight College, 2; G. E. S., for Straight College, 2. **Attleboro:** M. L. T., for Straight College, 5. **Beverly:** Dane St. Ch., 72; S. S., 9.19. **Boston:** H. F., 100; Immanuel-Walnut Avenue Ch., C. E. Soc., for Straight College, 2.50; Mrs. M. E. A., 2; Mrs. K. K., for Straight College, 1; Old South Ch., Auxiliary, for Ryder Memorial Hospital,

150. **Brookfield:** M. S., for Lexington, Ky., 7.43. **Brooklyne:** C. F. K., for S. A., Talladega College, 12; Leyden Ch., 197.93. **Cambridge:** Pilgrim Ch., 32.89. **Charlemont:** W. W. P., for Straight College, 1. **Cummington:** Village Ch., 20. **Danvers:** Mrs. E. B. L., 10. **Dorchester:** Harvard Ch., 38; Second Ch., 72.67. **Easthampton:** Ch., 119; A. A. F., for Straight College, 5; F. H. H., for Straight College, 2; L. A. O., for Straight College, 2. **Enfield:** G. R. H., for Straight College, 3. **Everett:** First Ch., 64.87. **Fall River:** First Ch., Service Class, for Straight College, 5. **Framingham:** Grace Ch., 58.50; Plymouth Ch., 48. **Granville:** J. E. D., for Straight College, 10. **Greenfield:** L. W. W., for Straight College, 5. **Holbrook:** Ch., 3.33. **Housatonic:** L. N. B., 1; E. J. G., for Straight College, 1; Pilgrim Circle, 25. **Hyde Park:** First Ch., 99. **Leverett:** S. S., 2.49. **Lowell:** "A Friend in Lowell," 75. **Medford:** Mystic Ch., 26.07. **Medway:** Village Ch., S. S., 1.25. **Melrose:** First Ch., 54.87; First S. S., 15.23. **Middleboro:** Central Ch., 20.16. **Millbury:** Second Ch., 35.87. **Mill River:** Mrs. C. B., for Straight College, 1. **Milton:** Mr. A., for Florence, Ala., 2. **Montague:** First Ch., 24.34. **Newton:** Eliot Ch. S. S., 30. **Newton Upper Falls:** M. R., for Straight College, 2. **No. Andover:** Mr. and Mrs. R. O. H., for Straight College, 2. **Otis:** H. F. H., for Straight College, 1. **Peabody:** Mrs. E. G. H., 10. **Pittsfield:** E. H. R., for Talladega College, 5; Pilgrim Memorial S. S., 5.16; Second Ch., for Talladega College, 15. **Reading:** Jr. C. E. Soc., for Marion Ala., 4. **Rosindale:** Girls' Helpful Circle, 2. **Roxbury:** Mrs. F. L. F., 50; Highland S. S., 33.59. **Salem:** C. A. L., 4.50. **Shelburne Falls:** H. W. K., for Straight College, 1. **Southboro:** Ch., 1. **South Egremont:** First Ch., 4.50. **Springfield:** M. B. I., for Straight College, 1. **Stockbridge:** M. A. B., for Talladega College, 2. **Swampscott:** Books for Athens, Ala. **Topsfield:** Mrs. E. P., for Florence, Ala., 1. **Townsend:** S. S., 4.42. **Wakefield:** First Ch., 594.33. **Walpole:** East Ch., 22.50. **Wareham:** Ch., 49; S. S., 2. **Watertown:** Phillips Ch., 27.27; Phillips S. S., 10. **Webster:** Miss A. P., box goods for Marion, Ala. **Wellesley:** Ch., 36.92; M. C. F., for Fort Berthold Mission, 5. **Westboro:** Ch., 9.56. **Westfield:** Mrs. H. A. M., for Straight College, 1; Second Ch., 10. **West Newbury:** "Friends," for Straight College, 15. **West Springfield:** Mrs. H. M. S., 5. **Westwood:** Islington Ch., 1.43. **Whitman:** First Ch., 47.52. **Williamstown:** Rev. W. S. B., for Straight College, 1. **Wilmington:** Ch., 14. **Winchester:** First Ch., 250. **Woburn:** S. S., box goods for Talladega College. **Worcester:** Central Ch., 342.

#### Legacies

**Boston:** Emmeline Cushing, for Talladega College, 50; **Magnolia:** George A. Upton, 1,250.00 (Reserve Legacy, 833.34), 416.66. **Newton:** L. K. Cutting, 1,315.92 (Reserve Legacy 741.50), 574.42.



**RHODE ISLAND—\$30.67.**

**East Providence:** Hope Ch., 5.67. **Providence:** A. W. C., for Talladega College, 10; Beneficent S. S., 15.

**CENTRAL DISTRICT****CONNECTICUT—\$980.84.**

(Donations, 817.17. Legacy, 163.67.)

**Berlin:** Aid Soc., 37; C. S., for Lexington, Ky., 5. **Canaan:** J. A. A., 1; E. L. H., 1, for Straight College. **Canterbury:** First Ch., 10. **Chester:** Ch., 6. **Colchester:** Ch., 9; Miss M. D., 5. **Columbia:** E. A. H., for Straight College, 1. **Coventry:** Second Ch., 3.75. **Deep River:** A. R. M., for Pleasant Hill, Tenn., 10. **East Canaan:** K. B., for Straight College, 1. **Easton:** Ch., 7. **Greenwich:** Second Ch. S. S., 10. **Haddam:** Ch., 15. **Hartford:** For Lexington, Ky., 6.05; Center Ch., M. Soc., for Lexington, Ky., 5; Mrs. L. St. J. H., for Straight College, 25; Talcott Street S. S., Lincoln Memorial, 5; W. W. J., for Talladega College, 10. **Manchester:** Second Ch., 47.50. **Meriden:** First Ch., 225. **Mt. Carmel:** S. S., for Lexington, Ky., 25. **Nepaug:** C. E. Soc., for Gregory Institute, 10. **New Britain:** Stanley Memorial Ch., 26.99. **New Canaan:** C. E. Soc., for Ryder Memorial Hospital, 10. **New Haven:** Center Ch. S. S., 1.80; H. W. F., for Talladega College, 100; Ch. of the Redeemer, 51. **New London:** Westmore Helpers, for Talladega College, 35. **New Preston:** Ch., 45.70. **Norwich:** King's Daughters, for Lexington, Ky., 10. **Oakville:** G. H. S., two tree pruners, for Talladega College. **Riverton:** Mrs. F. E. B., for Straight College, 1. **Suffield:** Ch., 10. **Thompsonville:** M. R. K., for Straight College, 10. **Torrington:** M. H. S., for S. A., at Brewer Normal School, 6. **Wallingford:** L. B. Soc., bbl. goods for Saluda Seminary. **West Cornwall:** H. D. S., for Straight College, 2. **West Hartford:** Mrs. E. H. A.s, subs. three years to Nat'l Geographic Magazine, for Lincoln Academy. **Willington:** Ch., 2.33. **Winstead:** Mrs. C. W. G., for Talladega College, 25.

**Legacies**

**Simsbury:** William C. Mather, 25; (Reserve Legacy, 16.66); 8.34. **West Hartford:** Myron N. Morris, 155.33.

**NEW YORK—\$3,046.60.**

**Antwerp:** W. M. S., hospital supplies for Greenwood, S. C. **Briarcliff:** S. S. 5.20. **Brooklyn:** Central Ch., Union Missionary Society, 3; Flatbush Ch., by Miss E. C. W., for Florence, Ala., 2; Flatbush Ch. Woman's League, for Florence, Ala., 10; Lewis Ave. Ch., package goods for Marion, Ala.; M. B. S., for Talladega College, 100; Mrs. M. A. W., for Talladega College, 10; Mrs. W. N. B., for Talladega College, 100. **Buffalo:** First Ch., 120. **Canaan:** Mrs. C. P. B. W., for Straight College, 2. **Elmira:** Park Ch. S. S., for Santee, Neb., 37.03. **Greene:** Ch., 15. **Homers:** Ch., 100. **Jamestown:** E. W. S., for Straight College, 5. **Lysander:** Ch., 7. **Middletown:** First Ch., 36; North Street S. S., Bible Gleaners, for Marion, Ala., 5. **Mt. Vernon Heights:** Jr. C. E. Soc., for Fort Berthold Mission, 7. **New York:** "Friends," for Marion, Ala., 75; E. K. C., for Tougaloo College, \$251. **E. T. W.,** for Tougaloo College, 250; B. W., for Allen Normal School, Thomasville, Ga., 200; Pilgrim Ch., Woman's Association, box goods for Marion, Ala.; W. A. A., for Talladega College, 100; W. A. K., box goods for Greenwood, S. C. **Richmond Hill,** Union Ch. S. S., 25. **Syracuse:** Plymouth Ch., 25. **West Bloomfield:** Ch., 6.75;—"C. S. S.," 500.

**Woman's Home Missionary Union of the State of New York,** by Mrs. W. A. Kirkwood, Treasurer, \$1,267.62.

**NEW JERSEY—\$196.00.**

**Basking Ridge:** Mrs. S. S. C., for Tougaloo College, 25. **East Orange:** First S. S., 20; D. G. H., for Tougaloo College, 100; Mrs. E. D., package goods for Saluda Seminary. **Millburn:** F. O., for Straight College, 1. **Montclair:** Miss A. L. M., goods for Lincoln Academy. **Orange:** H. L. H., for Tougaloo College, 50.

**PENNSYLVANIA—\$26.25.**

**Audens Reid:** Welsh Ch., 11.25. **Philadelphia:** Mrs. H. D. L., for Straight College, 10. **Rockdale:** M. Soc., for Straight College, 5.

**DISTRICT OF COLUMBIA—\$25.00.**

**Washington:** H. F. W., for Talladega College, 25; H. M. Soc., package goods for Saluda Seminary.

**OHIO—\$2,112.67.**

**Cleveland:** Archwood Ave. Ch. W. M. Soc., for Lexington, Ky., 3.25; Euclid Ave. Ch., Woman's Association, case of goods for Talladega College; First Ch., 18; I. B. C., for Marion, Ala., 4; Mayflower Ch., 12; Plymouth Ch., Woman's Association, 5. **Kingsville:** E. S. C. and S. C. K., 9. **Lancaster:** Mrs. J. L. G., for Pleasant Hill, Tenn., 6. **Oberlin:** M. Soc., for Lexington, Ky., 2.47; United Ch., by A. H. C., 10. **South Newbury:** S. S., 2.61. **Toledo:** First Ch., bbl. goods for Moorhead, Miss.

**Woman's Home Missionary Union of Ohio,** Mrs. Arthur M. Williams, Treasurer, \$1,821.99; also \$218.35 for Pleasant Hill.

**INDIANA—\$458.94.**

**Oakland City:** R. McC., 5. **Yokomo:** H. W. V., for Talladega College, 25.

**Congregational Woman's Home Missionary Union of Indiana,** by Mrs. A. D. Davis, Treasurer, 428.94.

**MICHIGAN—\$779.31.**

**Calumet:** S. S., for Talladega College, 18.75. **Grand Rapids:** Mrs. E. J. G., package goods for Saluda Seminary, N. C.; Mrs. J. E. C., goods for Athens, Ala. **Hudson:** C. B. S., 100. **Jackson:** "Friends," two bbls. goods for Athens, Ala. **Lansing:** Mayflower S. S., for S. A. at Talladega College, 5.

**Michigan Congregational Conference:** by Rev. J. W. Sutherland, Treasurer, \$475.56.

**Woman's Home Missionary Union of Michigan,** by Mrs. L. S. Towler, Treasurer, \$80; also for Scholarships at Saluda Seminary, 100.

**WESTERN DISTRICT****ILLINOIS—\$6,771.27.**

(Donations, 1,451.27. Legacies, 5,320.00.)

**Atkinson:** Ch., 40c. **Austin:** First Ch., 10.45. **Blue Island:** First S. S., 4. **Chandlerville:** First Ch., 2. **Chicago:** Bethany Union S. S., 70; Bryn Mawr Community Ch., 39.03; Christ German Ch., C. E. Soc., 3.50; Cragin Ch., 12; Mrs. D. D. O., for Hawley Olmstead Memorial Bed in Ryder Memorial Hospital, 50; F. H. T., for Fort Berthold Mission, 100; J. H. M., for Straight College, 10; Pilgrim S. S., 15; Tabernacle Ch., 2.40; Tabernacle W. S., 3.92; Mission Band, 48c; Waveland Ave. Ch., 11.64. **Decatur:** Miss O. S., for Pleasant Hill, Tenn., 11.33. **Dundee:** Ch., 25.28. **Dwight:** Ch., 1; S. S., 1.80. **Elgin:** First Ch., 50. **Granville:** First Ch., 26.15. **Grays Lake:** Ch., 2.48. **Jacksonville:** Ch., 15. **Kewanee:** First Ch., by E. S. W., 50. **Lacon:** Ch., 2. **La Salle:** First Ch., 24. **Lockport:** Ch. 62c. **S. S., 84c.** **Lyonsville:** Ch., 17. **Moline:** Second Ch., 80c; Union S. S., 3.46. **Naperville:** First Ch., 24. **Ottawa:** First Ch., 73.50; S. S., 9. **Paxton:** Mrs. J. B. S., box goods and \$5 for Marion, Ala. **Pekin:** First Ch., 4. **Rock Falls:** Ch., 11.60. **Rosemond:** Ch., 4.80. **Shabbona:** Ch., 3. **Sheffield:** S. S., 1.97. **Somonauk:** Union S. S., 6. **Wilmette:** Ch., 48. **Winnetka:** Ch., 220. **Wyanet:** Ch., 5.

**Woman's Home Missionary Union of Illinois:** by Mrs. A. A. Wilson, Treasurer, \$474.22.

**Legacies**

**Earlville:** Jacob A. Dupee, 750; (Reserve Legacy, 430); 320. **Galesburg:** Mary Davis McKnight, \$2,500.00. **Morris:** Dana Sherrill, 2,500. Total for Illinois, ..... \$6,776.67  
Less amount refunded to Moline, ..... 6.40

**\$6,771.27**



**IOWA**—\$50.00.

**Doon:** Missionary Soc., box goods for Moorhead, Miss. **Farragut:** W. M. Soc., box goods for Talladega College. **Harlan:** Deaconess Board, box goods for Talladega College. **Lakeview:** Missionary Soc., three boxes goods for Moorhead, Miss. **Red Oak:** W. M. Soc., box goods for Talladega College. **Spencer:** W. H. M. U., for Moorhead, Miss., 50.

**WISCONSIN**—\$57.03.

**Endeavor:** S. S., 4.48. **Janesville:** D. A. R., for Saluda Seminary, 40. **Rosendale:** For Lexington, Ky., 3.55. **Wausau:** Collected by Miss Spear for Lincoln Academy, 9.

**MINNESOTA**—\$624.76.

**Crookston:** Missionary Soc., box goods for Moorhead, Miss. **Dodge Center:** Missionary Soc., package goods for Moorhead, Miss. **Minneapolis:** Fifth Ave. Ch., box goods for Marion, Ala.; Mr. and Mrs. J. E. P., for Lincoln Academy, 14.63; Thirty-third Street Ch., box goods for Marion, Ala. **St. Paul:** J. S. for Straight College, 5. **Spring Valley:** L. M. Soc., box goods for Marion, Ala. **Stewartville:** "Friends," box goods for Marion, Ala. **Wadena:** "Friends," box goods for Marion, Ala.

**Congregational Conference of Minnesota:** \$455.99.

**The Woman's Home Missionary Union of Minnesota:** Mrs. A. E. Fancher, Treasurer, \$149.14.

**MISSOURI**—\$666.99.

**Joplin:** First S. S., 5. **Kansas City:** A. T. H., 10; Mrs. E. D. B., 25; J. F. D., 25; J. P. T., 25; M. A. W., 50, for Talladega College. **New Florence:** Miss M. A. J., 10. **St. Louis:** Pilgrim Ch., 56.51. **Springfield:** First Ch., 22.

**Woman's Home Missionary Union of Missouri:** Mrs. C. B. Curtis, Treasurer, \$438.48.

**KANSAS**—\$511.24.

**Emporia:** Warren Mortgage Co., 25; W. W. F., 25; for Talladega College. **Humboldt:** "A Friend," \$5. **Lawrence:** A. D. W., for Talladega College, 10; J. E. T., for Talladega College, 15. **Plevna:** Mrs. N. S., for Proctor Academy, Provo, Utah, 15. **Topeka:** D. O. C., for Talladega College, 5; E. H. H., 10; F. M. C., 100; G. G., 10; J. A. C., 15; for Talladega College. **Valley Falls:** Federated S. S., 5.92. **Wellington:** First Ch., 10.

**Through Kansas Congregational Conference:** \$260.32.

**NEBRASKA**—\$112.98.

**Ainsworth:** Ch., 2. **Aurora:** Ch., 4.50. **Bertland:** Ch., 2.25. **Blair:** Ch., 3.25. **Bloomfield:** Ch., 1.25. **Columbus:** Ch., 13. **Crete:** Ch., 2. **David City:** Ch., 1.50. **Exeter:** Ch., 6. **Fairmont:** Ch., 2. **Fremont:** Ch., 4. **Friend:** Ch., 10. **Geneva:** Ch., 5. **Harvard:** Ch., 1. **Hastings:** Ch., 1.50. **Howells:** Ch., 1.25. **Lincoln:** First German Ch., 2; Salem German Ch., 3. **McCook:** Ch., 2. **Norfolk:** First Ch., 6. **Omaha:** First Central Ch., 20. **Red Cloud:** Ch., 1. **Scottsbluff:** German Ch., 7.98. **Seneca:** Ch., 1. **Waverly:** Ch., 1. **Weeping Water:** Ch., 2.50. **York:** Ch., 6.

**NORTH DAKOTA**—\$20.00.

**Woman's Home Missionary Union of North Dakota:** by Miss Bertha Stickney, Treasurer, \$20.

**OKLAHOMA**—\$35.00.

**McAlester:** W. H. L., for Straight College, 5. **Oklahoma Congregational Conference:** by Mrs. M. S. Rowe, Treasurer, 30.

**WYOMING**—\$6.00.

**Cheyenne:** First Ch., W. H. and F. M. Soc., \$6.

**ARKANSAS**—\$1.70.

**Through the Woman's Home Missionary Union of Missouri:** Mrs. C. B. Curtis, Treasurer, \$1.70.

**PACIFIC DISTRICT****CALIFORNIA (NORTHERN)**—\$386.50.

**Antioch:** 1.66. **Benecia:** 5.65. **Berkeley:** Bethany, 1.79; North, 35.44. **Etna Mills:** 2.42. **Grass Valley:** 1.62. **Fresno:** First S. S., 3. **Martinez:** 13.83. **Oakland:** Fruitvale Avenue, 9.31; Grace, 2.47; Pilgrim, 4.22. **Oroville:** 33.48. **Pacific Grove:** Mayflower, 32.81. **Palo Alto:** 29.61. **Petaluma:** 22.46. **Pittsburg:** 2.13. **San Francisco:** First, 48.50; Sunset, 7.28; Italian and Spanish S. S., 48c. **San Lorenzo:** S. S., 3.63. **San Rafael:** 9.54. **Santa Cruz:** 24.25. **Saratoga:** 15.17. **Sebastopol:** 8.97. **Stockton:** 38.80. **Sunnyvale:** 4.61. **Woodside:** 87c.

**W. H. M. U. of Northern Cal., for Rio Grande Industrial School:** 22.50.

**CALIFORNIA (SOUTHERN)**—\$1,754.96.

**Brea:** Ch., 4.34; S. S., 6.04. **Calexico:** S. S., 10. **Eagle Rock:** 3.33. **Escondido:** 15.60. **Glen Dale:** 12.60. **Hawthorne:** 11c. **La Mesa:** Central Ch., 2.28; S. S., 7.31. **Lawndale:** 1.20. **Little Lake:** 2.13. **Long Beach:** 32.40; Mrs. A. L. B., for Lincoln Academy, 5. **Los Angeles:** Garvanza, 4.80; First, 100; Ch. of the Messiah, 16.34; Ch. of the Messiah, Girls Club, for Pleasant Hill, Tenn., 50; Cole Grove, 2.40; Grace S. S., 6.25; Mayflower, 60c; Park, 11.04; West End, 4.80. **Manhattan:** Ch., 6; S. S., 2.50. **Maricopa:** 6. **Oildale:** 6. **Pasadena:** First, 75; West Side, 10; Pilgrim, 10.43; Lake Avenue, 47. **Rosemead:** 3.75. **Redlands:** 24. **Riverside:** 30. **Rosendale:** 1.80. **San Bernardino:** First, 24.68; and for Tillotson College, 25. **San Diego:** First, 70.40; La Jolla, 5.40; Ocean Beach, 2.35; C. W. M., for Talladega College, 100. **San Jacinto:** 1.58. **Santa Ana:** 62.30. **Santa Barbara:** First Ch., 20.80; S. S., 4.98. **Seeley:** 1.62. **Sherman:** 6. **Tehachapi:** Ch., 3.74; S. S., 2.96. **Whittier:** 60; Rev. E. D., for Marion, Ala., 5.

**Woman's Home Missionary Union of So. California:** \$836.60.

**WASHINGTON**—\$316.66.

**Anacortes:** Ch., 10; S. S., 5. **Chattaroy:** 2. **Cheney:** 8. **Colfax:** S. S., 1. **Eagle Harbor:** 5. **Everett:** First, 16. **Ferndale:** S. S., 3.35. **Guemas Island:** 1.50. **Ione:** 2.50. **Kirkland:** 5. **Longbranch:** 1. **Machias:** 1. **Medina:** S. S., 2.50. **Metaline Falls:** S. S., 1.70. **Orchard Prairie:** 1. **Seattle:** Alki, Y. P., 2.50; Bayview Ch., 4; S. S., 5; Fairmont Ch., 11.46; S. S., 8.80; Keystone, 10; Plymouth, 100; University, 60; West, 3. **Spokane:** Pilgrim Ch., 10; S. S., 10; Plymouth, 10. **Summit Park:** S. S., 1.50. **Tolt:** 2. **Tonasket:** S. S., 2. **Trent:** 1. **Usk:** S. S., 1. **Washougal:** 6.35. **Yakima:** S. S. 8.

**OREGON**—\$52.77.

**Astoria:** Finnish S. S., 5. **Clackamas:** 3.50. **Elliott Prairie:** 40c. **Eugene:** 12. **Forest Grove:** 5.90. **Hillsboro:** 5.67. **Ingle Chapel:** 5.15. **Ione:** 90c. **Ontario:** 1.05. **Oregon City:** 2.60. **Portland:** Highland Ch., 2.10; S. S., 3.30. **Salem:** Central, 3.40. **St. Helens:** 1.80.

**ARIZONA**—\$54.40.

**Prescott:** M. B. H., for Oriental Missions, 50. **Tucson:** First S. S., 4.40.

**IDAHO**—

**Post Falls:** Miss B. L., S. S. papers for Lincoln Academy.

**THE SOUTH &c.****VIRGINIA**—\$2.00.

**Stony Point:** Free Union Ch., for Gloucester School, 2.

**WEST VIRGINIA**—\$20.83.

**Through the W. H. M. U. of Ohio:** Mrs. Arthur M. Williams, Treasurer, \$20.83.

**KENTUCKY**—\$2.70.

**Through the W. H. M. U. of Ohio:** by Mrs. Arthur M. Williams, Treasurer, \$2.70.

**NORTH CAROLINA**—\$27.47.

**Asheboro:** Rev. H. D. S., for Talladega College, 5. **Carter's Mills:** Ch., 3.70; Lincoln Memorial, 2. **High Point:** Ch., Lincoln Memorial, 2. **King's Mountain:** I. A. H., 4.80; W. O. H., 5; for Lincoln Academy. **Sanford:** Ch., 1; S. S., Lincoln Memorial 2; Swann Station: S. S., Lincoln Memorial, 1.65; Templing: Ch., Lincoln Memorial, 2.32.



**TENNESSEE—\$16.00.**

**Memphis:** Mrs. G. P. H., for Talladega College, 6.

**The Woman's Missionary Union of Tennessee:** Mrs. P. R. Burrus, Treasurer, \$10.

**GEORGIA—\$100.00.**

**Thomasville:** J. F. A., for Allen Normal School, 100.

**ALABAMA—\$90.66.**

**Athens:** Trinity Ch., 5.66; Lincoln Memorial. **Birmingham:** American Cast Iron Pipe Co., for Talladega College, 50; W. J. E., for Talladega College, 5; R. S. M., for Talladega College, 25. **Tuskegee:** Mrs. M. E. R., for Talladega College, 5.

**MISSISSIPPI—\$20.00.**

**Alcorn:** S. C. J., for Tougaloo College, 10. **Indianola:** J. B. L., for Tougaloo College, 5. **Natchez:** A. L. H., for Straight College, 5.

**LOUISIANA—\$306.33.**

**Hammond:** A. C. E., 1; M. M., 1; P. M., 1; P. T. T., 1; for Straight College; "Friends," for Straight College, 52.58; Rev. W. A. G., for Straight College, 5. **Kentwood:** "Friends," for Straight College, 12.30. **New Iberia:** Mrs. V. B., for Straight College, 1. **New Orleans:** Beecher Ch., Woman's Union, 8; Lincoln Memorial; Howard S. S., 45c; Lincoln Memorial; "A Friend," for Straight College, 1; "Friends," for Straight College, 7; L. M. Soc., for Straight College, 10; R. K., 10; B. D., 20; M. D., 10; C. D. S., 25; Mrs. A. B., 5; Mrs. A. F. D., 10; S. Mc C., 5; Mrs. S. F. W., 1; E. D., 5; M. A. McD., 10; E. B. S., 10; Mrs. M. M., 10; R. Y., 10; C. P., 5; Mrs. H. D., 5; E. B. S., 2.50; Mrs. D., 1; Mrs. J. W. N., 10; for Straight College. **Roseland:** Ch., for Straight College, 20. **Thibodaux:** First Ch., 2; Lincoln Memorial. **Waterproof:** M. W. W., for Straight College, 10.

**The Louisiana Woman's Missionary Union:** Mrs. A. R. Spottswood, Treasurer, \$18.50.

**TEXAS—\$38.05.**

**Brownsville:** A. G. M., for Pleasant Hill, Tenn., 1. **Dallas:** Central Ch., 20. **Houston:** Houston District Association of Cong'l Ch., for Tillotson College, 12.05. **Paris:** W. H. L., for Talladega College, 5.

**FLORIDA—\$138.85.**

**Arch Creek:** Ch., 4.20; for West Tampa. **Daytona:** First Ch., 61.31; First Ch., for West Tampa Mission, 10.69. **Fessenden:** C. E. Soc., for Fessenden Academy, 2.85; Public collection, 28.20. **Tampa:** Ch., 2.50; for West Tampa; S. S., 2; for West Tampa. **Ocala:** Little Zion A. M. E. Ch., for Fessenden Academy, 6.50; M. E. Ch., for Fessenden, Fla., 20.60.

**PORTO RICO—\$13.00.**

**Humacao:** M. E. D., for Ryder Memorial Hospital, 10.50. **Naguabo:** Ch., 2.50. **Congregational World Movement.....** \$13,037.86  
**A. M. A. League.....** 952.10

**SUMMARY OF RECEIPTS FOR MAY, 1921**

Donations .....	\$34,008.13
Legacies .....	6,524.75
Total .....	\$40,532.88

**SUMMARY OF RECEIPTS EIGHT MONTHS**

(From Oct. 1, 1920, to May 31, 1921.)

Donations .....	\$310,012.28
Legacies .....	60,335.07
Total .....	\$370,347.35